

بازدید شد  
۱۳۸۴

# PERSIAN LITERATURE

A BIO-BIBLIOGRAPHICAL SURVEY

BY  
C. A. STOREY



VOLUME II  
PART I

A. MATHEMATICS. B. WEIGHTS AND MEASURES.  
C. ASTRONOMY AND ASTROLOGY. D. GEOGRAPHY.

*Subsidised by the Trustees of the "E. J. W. Gibb Memorial"*



LUZAC & CO., LTD.,  
46, GREAT RUSSELL STREET, LONDON.

1958.



LIST OF  
AUTHORITIES AND ABBREVIATIONS

[Supplementary to the lists printed in *PL.* i pp. ix-xxiii, xxiv-xxxv (prefixed to p. 61), [xliv] (facing p. 237), [xlviii] (facing p. 433) and liii-liv (prefixed to p. 781)]

*Afshār* 1333 = *Kitāb-shināsī i Irān. Farwardīn-Isfand 1333. Gird-āwardah i Iraj i Afshār.* (in *Farhang i Irān-zamīn* ii (Tih-rān 1333/1954-5) pp. 397-400 (introductory) and 1-20 (separately paginated)).

*Afshār* 1334 = *Kitāb-shināsī i Irān 1334.* (French title on back wrapper: *Bibliographie de l'Irān. Février 1955-Mars 1956. Par Iraj Afshār.* Tih-rān 1335/1956).

A defect from the bibliographical point of view is that the dates actually given on the title-pages or elsewhere in the books themselves, when different from 1334, are not specified (for examples see *PL.* ii pp. 188<sup>24</sup>, 189<sup>10</sup>, 189<sup>19</sup>).

*Āsafīyah* = *Kutub-khānah i Āsafīyah* [so called in allusion to the title *Āsaf-jāh* borne by the "Nizāms"] at Ĥaidarābād ("Hyderabad"), Dakan ("Deccan"), India (for the three volumes of the catalogue of Arabic, Persian and Urdu MSS. and printed books, one of the largest Indian collections of such works, see *PL.* i pp. ix, xxix).

*Bodleian* iii = *Catalogue of the Persian, Turkish, Hindustani and Pushtu manuscripts in the Bodleian Library. Part iii. Additional Persian manuscripts.* By A. F. L. Beeston. Oxford 1954.

*Cambridge 2nd Suppt.* = *A second supplementary hand-list of the Muhammadan manuscripts in the university and colleges of Cambridge.* By A. J. Arberry. Cambridge 1952.

*Krause* = *Stambuler Handschriften islamischer Mathematiker. Von Max Krause* (see *PL.* ii p. 1).

*Leningrad Acad. i (Miklukho-Maklai)* = *Akademiya Nauk SSSR. Institut Vostokovedeniya. N. D. Miklukho-Maklai. Opisaniye tadjhikskikh i persidskikh rukopisei Instituta Vostokovedeniya* [Pt. 1 (see p. 3, l. 26)]. Moscow-Leningrad 1955.

*Ma'ārif* = *Fihrist i kutub i khaffi i Kitāb-khānah i 'Umūmī i Ma'ārif . . . ta'līf i 'Abd al-'Azīz Jawāhir i Kalām*<sup>1</sup> (English title on back cover of vol. i: *Catalogue of Persian and Arabic manuscripts of the Public Library of the Ministry of Education . . . Arranged by Abdol-Aziz Javaher Kelam*), vol. i, Tih-rān A.H.S. 1313/1934-5, vol. ii, A.H.S. 1314/1935-6 (Mih-r Pr.).

*Madrās* iii = *A descriptive catalogue of the Islamic manuscripts in the Government Oriental Manuscripts Library, Madras. By T. Chandrasekharan . . . Curator . . . and the staff of the Library* [i.e., so far as this volume is concerned, "Janab Muhammad Yousuf Kokan" and "Syed Durwaish Khadari"]. *Volume iii. D. Nos. from 1031, 180 (Hindustani). D. Nos. from 219 to 289 (Arabic). D. Nos. 688 to 821 (Persian).* Madrās 1954.

*Manchester, Mingana* = *Catalogue of the Arabic manuscripts in the John Rylands Library, Manchester, by A. Mingana . . .* Manchester 1934.

*Maqālāt al-hunafā'*: see *PL.* ii p. 182.

*Miklukho-Maklai.* See Leningrad Acad. above.

*Mishkāt* = *Fihrist i kitāb-khānah i ihdā'i i Āqā-yi Saiyid Muḥammad Mishkāt bah kitāb-khānah i Dānish-gāh i Tih-rān* (Publications of the University of Tih-rān, 123, 168, 169, 181, 299 and —), vol. i (the Qur'ān, etc.), by 'Alī-Naqī Munzawī, A.H.S. 1330-1/1952, vol. ii (Adab), by the same, A.H.S. 1333/1955, vol. iii, pt. 1 (Philosophy etc.), by M. Taqī Dānish-pazhūh, A.H.S. 1332/1953, pt. 2 (Medicine, Mathematics, etc.), by the same, A.H.S. 1332/1953, pt. 3 (Akhhār, Uṣūl, Fiqh), by the same, A.H.S. 1335/1956 (another volume, or part, is to follow: see pt. 3 p. [2111]).

*Nuzhat al-khawāṣir* = *N. al-kh. wa-bahjat al-masāmi' wa-'l-nawāṣir* (in Arabic), a biographical dictionary of Indian celebrities in eight volumes (of which vol. i (1st-7th cent.,

<sup>1</sup> Cf. *PL.* i pp. 1135, 1354; ii p. xxxii. Although "Javaher Kelam" is so written, without *idāfat*, on the English title-page, I assume that an *idāfat* is implied, since J. i K. is apparently a persianisation of the title *Jawāhir al-kalām* (see *PL.* ii p. xxxii).



published A.H. 1366/1947), vol. ii (8th cent., A.H. 1350/1931-2),<sup>1</sup> and vol. iii (9th cent., A.H. 1371/1951) have so far been printed at the press of the Dā'irat al-Ma'ārif al-'Uthmāniyah, Haidarābād, Deccan), by S. 'Abd al-Ḥaiy b. Fakhr al-Dīn al-Ḥasanī (a former Director of the Nadwat al-'Ulamā', Lucknow [cf. *PL* i p. 1339<sup>13</sup>], d. 15 Jumādā II 1341/2 Feb. 1923: see *N. al-kh.* vol. i pp. dād—ḥḥ (a biography by his son, S. 'Abd al-'Alī al-Ḥasanī), vol. ii pp. 181-92 (the same biography slightly altered); M. Idrīs [cf. *PL* i p. xviii, l. 9] p. 40; *Nadhīr Aḥmad* p. lxxxi; Brockelmann Sptbd. ii p. 863).

*PL.* = *Persian literature*, i.e. the present survey, as has already been explained.

*Raiḥānat al-adab* = *R. al-a. fī tarājim al-ma'rūfīn bi-'l-kunyah au al-laqab* [on the title-pages is added *yā Kunā wa-alqāb*], a biographical dictionary (in Persian) of Islamic celebrities ancient and modern, mainly scholars and men of letters, not far short of 5,000 in number, by M. 'Alī [b. M. Ṭāhir] Tabrizī [Khīyābānī]<sup>2</sup> *ma'rūf bah* Mudarris, who was born at Tabriz (*R. al-a.* vi p. 13, l. 6 from foot) in 1296/1879 and died there (*vid. ibid.*) on 1 Sha'bān 1373/5 April 1954 (*R. al-a.* vi p. 4<sup>10</sup>)<sup>3</sup> before completion of the printing of his work, which was seen through its final stages by his son, 'Alī Asghar Mudarris,<sup>4</sup> and which consists of six volumes published at [Tih-rān]<sup>5</sup> and (vol. vi only) Tabriz (Shafaq Pr.) from A.H. 1366/A.H.S. 1326/A.D. 1947 to [A.H.S. 1333, the preface to vol. vi being dated (on p. 34) 17 Isfand-māh 1333 (March 1955)] or more probably [A.H.S. 1334/1955] and containing (1) persons known by *alqāb* and *ansāb* (vols. i-iv), (2) persons

<sup>1</sup> This second volume, printed some years in advance of the others, is meant when the *N. al-kh.* is cited in the present survey without mention of the volume-number.

<sup>2</sup> Khīyābān is a *maḥallah* in Tabriz (see Muḥtadī *Rijāl i Adhār-bāyjan* . . . p. 73<sup>10</sup>).

<sup>3</sup> The author's autobiography is given in vol. iii, pp. 505-7 (under Mudarris, M. 'Alī) and there is a biography by his son, 'Alī Asghar Mudarris, in vol. vi, pp. 2-34. Both are accompanied by portraits.

<sup>4</sup> About whom the author says a few words in vol. iii, p. 506<sup>20</sup>-507<sup>2</sup>.

<sup>5</sup> The imprints are *Chāp-khānah i Sa'dī* [Tih-rān ?] (vol. i), *Chāp-khānah i 'Ilmi* (vol. ii, title-page), *Chāp-khānah i Shīrkat i Sihāmī* [Tab' i Kitāb (vol. ii, cover, and vols. iii-v).

known by *kunyahs* ((a) Abū, vol. v pp. 5-209, (b) Ibn, vol. v p. 209 to vol. vi p. 207, (c) Umm, vol. vi pp. 208-58, (d) Bint, vol. vi pp. 258-63, (e) Banī, vol. vi pp. 264-316, (f) Āl, vol. vi pp. 316-71) [the work being thus complete except for the list of corrigenda, *ghalaṭ-nāmah i judāgūnah* (see vol. i p. 439<sup>12</sup>), which the author hoped to append].

Tashkent Acad. = *Akademiya Nauk Uzbekskoi SSR. Institut Vostokovedeniya. Sobranie vostochnykh rukopisei Akademii Nauk Uzbekskoi SSR . . . pod redaktsiei i pri uchastii . . . Professora A. A. Semenova*. Vols. i-iv. Tashkent 1952-57.

Tashkent Univ. ii = *A. A. Semenov. Opisanie tadzhikskikh, persidskikh, arabskikh i tyurkskikh rukopisei Fundamental'noi Biblioteki Sredneaziatskogo Gosudarstvennogo Universiteta im. V. I. Lenina. Vypusk 2* (English title: *A. A. Semenov. A descriptive catalogue of the Persian, Tadjik, Arabic and Turkish manuscripts preserved in the Library of Middle Asiatic State University by name of V. I. Lenin*). Tashkent 1956.

Vatican, Levi della Vida = *Elenco dei manoscritti arabi islamici della Biblioteca Vaticana . . .* [by] *Giorgio Levi della Vida*. Città del Vaticano 1935 (Studi e testi, 67).

Wilber = *Recent Persian contributions to the historical geography of Iran*. [By] *Donald N. Wilber* (see *PL* ii p. 117).

It may perhaps be desirable to explain again that the signs °, \*, †, and ‡ appended to the dates of printed editions have the following meanings:—

° (suggested by the domed circular Reading Room) = described in one of the British Museum catalogues.

\* (suggested by the Star of India) = preserved in the India Office Library.

† = mentioned in one of the quarterly catalogues of Indian publications.

‡ = in my own possession or at least seen by me.



## PREFACE

**I**N a review of *PL. i/2* which appeared in *Oriens* 8 (1955) pp. 142-5 (and which contains some *addenda* eventually, I hope, to be included in one of my lists of additions and corrections) Professor H. Ritter asks two questions in the following words:—

“Bei der grossen fülle der persischen handschriften in der Türkei fragt man sich doch, ob es praktisch ist, sie einfach zu übergehen. Sollen auch die Istanbuler handschriften persischer dichter später nicht aufgeführt werden?”

The first of these questions is fortunately rendered less important in regard to the present part of my work by the existence of Max Krause's *Istanbuler Handschriften islamischer Mathematiker*. The second question is not for me to answer. Although I originally had no intention of excluding the poets from my survey, I came to realise some years ago that, while I might succeed in surveying most of the branches of the prose literature, to deal with them all was probably more than I could expect. The position would doubtless have been different, if in the past decade more rapid printing had been possible and larger funds had been available.

I must repeat my thanks to the Trustees of the “E. J. W. Gibb Memorial” for their generous financial support and to those—especially again Professor V. Minorsky—who have kindly sent me information.

C. A. STOREY.

January, 1958.



# ADDITIONS AND CORRECTIONS

## Vol. I

[These notes are not by any means an attempt to bring the first volume up to date (a task which I leave to my successors), but merely a selection<sup>1</sup> from the material which has accumulated. Their main purpose is to correct the mistakes that have come to my notice, to repair some oversights and to give such supplementary information about works or authors already included as seemed for one reason or another to call for immediate record. They are not, except in a few special cases, concerned with recently described manuscripts of works already dealt with and still less with works new to this survey.]

- P. 16, l. 11 (cf. p. 1198). [*Manhaj al-sādiqīn*. Editions.] Also Tih-rān A.H.S. 1333/1954-5 (10 vols. See Thornton's cat. 335 [1956] p. 33/1139).
- P. 20, l. 6. [*Ni'mat-i-'uzmā*.] See *Ni'mat-i-'Uzma of Ni'mat Khan i 'Alī*, by M. Nizām al-Dīn (in *Islamic culture* xiv (1940) pp. 178-95. Cf. Hollister *The Shi'a of India*, London 1953, p. 429).
- P. 29 (5) (cf. p. 1209<sup>21</sup>). [*Bahr al-asrār*.] Another MS. : Majlis ii 1174.
- P. 29, l. 10 (cf. p. 1209<sup>22</sup>). [Muza'ffar 'Alī Shāh.] See also *Majma' al-fuṣahā'* ii p. 447 ("Muza'ffar" Kirmānī); *Riyāḍ al-'ārifīn* p. 493; *PL* i pp. 30 (18) and 1211<sup>23</sup>. His *Mushtāqīyah*, or *Dīwān i Mushtāqīyah*, so entitled in honour of his pīr, Mushtāq 'Alī Shāh, was composed in 1206/1792, the date of the latter's death, and has been published in Tih-rān (A.H.S. 1333/A.H. 1374/A.D. 1954-5<sup>†</sup>).
- P. 29 (12) (cf. p. 1211<sup>24</sup>). [*Jalā' al-adhhān*.] See also *Dharī'ah* v p. 123 no. 502 (*Jalā' al-adhhān*) and iv p. 309<sup>11</sup> (*Tafsīr i Gāzur*).

<sup>1</sup> The selection is now much smaller than when these introductory words were written and the two sentences that follow are less completely relevant than they were, but I have allowed them to remain unaltered as an indication of my original intentions. The numerous addenda now omitted will, I hope, be included in one of my later lists of additions and corrections.



- P. 37, l. 14 (cf. pp. 1215-16). [*Tarjumān al-Qur'ān*, rearranged by 'Ādil Shīrāzī.] Edition: **Tihrān** A.H.S. 1333/1954† (ed. M. Dabīr Siyāqī. With an index of Persian words. 148 pp. Haidarī Pr.). For an earlier edition, **Tabriz** 1313/1895-6, see the 1333/1954 edition, preface, p. iii.
- P. 42, l. 18. [*al-Durrat al-farīdah*.] Cf. *Dharī'ah* viii p. 106 no. 395 (*Durrat al-farīd fī 'l-tajwīd*. Nadhīr Aḥmad also gives the title as *Durrat al-farīd*).
- P. 43, l. 8 (cf. pp. 1220-1). [*Nazm i la'ālī*.] Another MS.: **Ma'ārif** ii 275 (where a Persian edition of 1300/1882-3 is mentioned). For a Lucknow edition of 1264/1848 see Sprenger no. 445. The author of the *Raiḥānat al-adab* [cf. *PL* ii p. vi] says that there are several editions (*bārḥā chāp shudah*, *R. al-a.* iii p. 256 antepenult.). He had himself composed, and hoped to publish, a commentary entitled *Nathr al-la'ālī* (*R. al-a.* iii p. 256 antepenult., v p. 2). His son, 'Alī Aṣghar Mudarris, describes this commentary as in the press (*R. al-a.* vi p. 7<sup>s</sup>).
- P. 45, l. 12. [*Fātiḥ dar Fātiḥah* (?).] Cf. *Dharī'ah* iii p. 360 no. 1305 (*Tajwīd al-Fātiḥah*), where the author is called J. al-D.M. . . . al-Ṣāfi and a MS. is stated to be preserved in a *majmū'ah* transcribed before 1080/1669-70 belonging to S. Aḥmad al-Tustarī at Najaf.
- P. 46 (12). *Majma' al-qawā'id* evidently = *Jam' al-q.*, *Dharī'ah* v p. 139, where the author is called al-Imām Aḥmad b. al-Imām al-Kajā'i, possibly identical with A. al-Kajā'i al-Kahdumī al-Nahmanī, teacher of al-Shaikh al-Bahā'i. For *Kachā*, a village in the *dihistān* of Sangar u Kahdumāt near Rasht, see *Farhang i jughrāfiyā'ī i Irān* ii p. 226.
- P. 66, l. 9 (cf. p. 1229). [*Zain al-akhbār*.] Edition (of the portion relating to the Sāsānians, the Prophet and the Caliphs and the Amīrs of *Khurāsān* to the end of the Ṣaffārids): **Tihrān** A.H.S. 1333/1954† (ed. Sa'īd Nafīsī with notes and indexes. Ibn i Sīnā Bookshop).
- P. 69, l. 27 (cf. pp. 1229-30). [*Tabaqāt i Nāṣirī*.] For an edition prepared by 'Abd al-Ḥaiy Ḥabībī Qandahārī and published by the University of the Panjāb ("vol. i", 21 *taḥaqqahs*, Lahore A.H.S. 1328/1949-50, "vol. ii", pp. 581-840, Lahore

- 1953) see *Farhang i Irān-zamīn* ii (A.H.S. 1333/1954-5 p. 393).
- P. 77 (cf. pp. 1231-2). [*Jāmi' al-tawārīkh*. Extracts.] Also *Ta'rīḥ-i Mubārak-i Ġāzānī des Raṣīd al-Dīn Faḍl Allāh Abī-l-Ḥair*. *Geschichte der Ilḥāne Abāgā bis Gaiḥātū* (1265-1295). *Textausgabe, mit Einleitung, Inhaltsangabe und Indices* . . . Von K. Jahn. **The Hague** 1957 (Central Asiatic Studies, ii. A reprint of Jahn's Prague edition).  
Also *Faḍl Allāh Raṣīd al-Dīn. Jāmi' al-tawārīkh, jild i siwum* [i.e. Quatremère p. 84 onwards + Jahn's Prague and G.M.S. editions, a revised text with variants from numerous MSS. and Russian translation by A. K. Arends] . . . *bi-sa'y u ihtimām i 'Abd al-Karīm 'Alī-uḡhlī 'Aḥ-zādah, Bākū* 1957 (pp. 727 (Persian text), 361 (translation). *Farhangistān i 'Ulūm i Jamāhīr i Shūrawī i Sōsiyālistī i Ādharbāyjan, Anstītū-yi Tārīkh*). [Information from V. Minorsky.]  
Also *Raṣīd al-Dīn Faḍl Allāh Abul-Khair. Histoire universelle, I: Histoire des Francs. Texte pers. avec traduction et annotations par K. Jahn. Leyden* 1951 (i p. 56, viii, 77. *Orientalia Rheno-Traiectana*, vol. 5. For a review by B. Spuler see *Oriens* 5/1 (1952) pp. 130-1).
- P. 85, l. 15. [*Majma' al-ansāb*.] Also **Cambridge** 2nd Suppt. 162 (A.H. 1046/1636).
- P. 86, ll. 13-22, and p. 1234, ll. 5-29. [Anonym of Iskandar = *Muntakhab al-tawārīkh i Mu'īnī*.] Extracts: *Extraits du M. al-t.-i M. (Anonyme d' Iskandar) publiés par Jean Aubin. Tihrān* A.H.S. 1336/1957† (492 pp. Librairie Khayyam. Haidarī Pr.).
- P. 88 ult. [*Majma' al-tawārīkh*.] *Majlis* 257 contains *Rub' ii* (cf. *PL* i p. 1235). In the National Library at Tihrān there is a MS. of *Rub' iii*, dated 830 and written for Shāh-Rukh's library (see Mahdī Bayānī's article *Yak nuskhah i nafīs az Majma' al-tawārīkh i Ḥāfiẓ i Abrū in Yādgar* iv/9-10 (1327/1948) pp. 171-6). Another MS. of that *rub'*, dated 1272/1855-6, is in the Kitāb-khānah i Malik (see *Yādgar* iv/9-10 p. 175 penult.).
- P. 90, l. 11. [*Tārīkh i Muḥammadī*.] Also **Tashkent** Acad. i 35 (17th cent.).



- P. 91, l. 16 (cf. PL. i p. 1236<sup>20</sup>). [*Jāmi' al-tawārīkh i Ḥasanī*.] Edition of extracts: see PL. i p. 1297<sup>24</sup>.
- P. 106, l. 20. [*Ḥabīb al-siyar*.] Another edition: **Tihrān** A.H.S. 1333/1954-5 onwards (ed. Jalāl Humā'ī [cf. PL. i p. 1187 n.]. For vols. i-iv see Thornton's cat. 335 [1956]/1342 and for vols. iii and iv *Afshār* 1334 p. 45b).
- P. 109, l. 29. [*al-Ṭabaqāt al-Mahmūd-Shāhiyah*.] Also **Tashkent** Acad. i 38 (602 foll. 17th cent.), **Kahl** 11 (18th cent.).
- P. 109, l. 31. For Banbān see *Islamic culture* xxx/4 (Oct. 1956) p. 345, where the following explanation is given on the authority of a work entitled *Jum'at i-Shahiya* [sic?]: *Banbān wilāyatī-st mā-bain i Khurāsān u Multān u in jamā'atī kih bah mulk i Gujrāt bah Banbāniyān mashhūr and az ān jā āmadah and u īshān az ḥadrat i 'Abd Allāh ibn i 'Abbās and*. Perhaps this need not be taken too seriously, but at any rate it seems unlikely that the Banbānīs were connected with the *manḥal* in al-Yamāmah mentioned by Yāqūt. Another Banbānī was Shāh-nawāz Khān Hāshimī Banbānī Dihlawī (see PL. i pp. 146, 1100<sup>20</sup>, 1245).
- P. 116, l. 15 (cf. PL. i p. 1240). [*Nusakh i jahān-ārā*.] Also **Cambridge** 2nd Suppt. 164 (A.H. 1055/1645).
- P. 116, l. 26. M. *al-mad'ū bi-* Muṣliḥ al-Dīn al-Lārī al-Anṣārī, i.e. Muṣliḥ al-Dīn M. rather than M. Muṣliḥ al-Dīn, the postponing of the *laqab* in this phrase being merely a convention.
- P. 118, l. 12. [*Jawāhir al-akhbār*.] See P. I. Petrov *Ob odnom redkom istochnike po istorii Sefevidov* (in *Soviet. Vostokovedeniya* 1956 i pp. 111-29. Four photographs of pages, biographical data, single episodes. Būdāq was not a professional historian . . . but his style is lively . . . administrative employee . . . some statistics). [Information from V. Minorsky.]
- P. 148, l. 11. [M. Ḥusain b. Karam-'Alī Iṣfahānī.] See also PL. ii p. 98.
- P. 150, l. 23. 'Abd al-Wahhāb "Qaṭrah" died at Sāmān (north of Shahr i Kurd) in 1266/1849-50 (so Auzhan [cf. PL. ii p. 184 n.2] p. 1) or in 1270/1853-4 (so Nik-zād [cf. PL. ii p. 184] p. 102). Ridā-Qulī Khān does not describe him as still alive, though he uses one or two present tenses in speaking of him.

- P. 161, l. 10 (cf. p. 1250<sup>13</sup>). Ibrāhīm b. Jalāl al-Dīn was not a Saljūqid (evidently a guess of Mehrn's), but one of the Āl i Afrāsiyāb (see *Tārīkh i Baihaqī*, ed. Nafisī, iii p. 1510).
- P. 169 (16) [*Majma' al-ḥasanāt* ?], p. 170 (34) [*Qīṣaṣ al-anbiyā'*] and p. 1251 [*Qīṣaṣ al-anbiyā'*]. These are evidently copies of the same work (the title *Majma' al-ḥasanāt* being no doubt spurious). Another MS.: **Bodleian** iii 2488 (n.d.).
- P. 170 (34). See the addenda to p. 169 (16).
- P. 205, n.2. The *Mi'rāj-nāmah* was published at **Rasht** in 1312/A.H. 1352 [A.D. 1934†] (ed. Bahman Karimī [cf. PL. ii p. 179]).
- P. 221, l. 12. Bimūn [apparently not Bamūn] 'Alī seems to represent a popular pronunciation of Bi-mān 'Alī (a form in which the name is given in some of the editions, e.g. the recent Tihrān edition published without date [in 1956 ?] by the Islāmīyah Bookshop. For the meaning of the name see Balāghī *Tārīkh i Nā'in* iv (*Ansāb i khānadān-hā-yi mardum i Nā'in*) [cf. PL. ii p. 181] p. 56: *Ammā Mīrzā Ja'far chūn pīsarash na-mī zistah nadhrī kardah u ā-rā Mīrzā Bi-mān 'Alī nāmīdah tā bāqī bi-mānad*. For a person called al-maulā Bi-mān 'Alī al-Dāmaghānī, who died at **Mashhad** circ. A.H. 1330/1912, see *Dhārī'ah* v p. 297<sup>5</sup>.
- P. 222, l. 26 (cf. p. 1263). For "Bīdil's" *Mātam-kadah* see *Dhārī'ah* iii p. 186 no. 667 (under "Bīdil", evidently the popular name for the work). For part 2 of this work (lith. Tihrān 1277) see **Mashhad** v pp. 311-12, where Ramaḍān 1266 is given as the date of completion. Some anecdotes of "Bīdil" are related in the *Qīṣaṣ al-'ulamā'* in the notice of M. Bāqir Rashtī (p. 118 in the 1308-9 edition).
- P. 223, l. 28 (cf. p. 1264). M. Šāliḥ Baraghānī (so, not Burghānī, according to *Raiḥānat al-adab* i p. 152<sup>10</sup>: *B. bā dū fathah mansūb bah dīhī ast Baraghān-nāmī az dīhāt i Tihrān*. Cf. PL. ii p. 186 n.4).
- P. 224, l. 2. [*Makhzan al-bukā'*.] Also **Tihrān** 1285/1868-9 (**Mashhad** v p. 318).
- P. 234 (66) (cf. p. 1268<sup>4</sup>). [*Tūfān al-bukā'*, of which the *khātimah* is an autobiography.] MS.: **Mashhad** v p. 126 no. 614 (A.H. 1350/1931-2). Another edition: **Tihrān** 1260/1844



- (223 foll. Karatay p. 37). Al-Marwī (p. 234<sup>a</sup>) should apparently be al-Harawī.
- P. 242 (9). [*Tārīkh i mufaṣṣal i Irān*.] Vol. ii (az ṣadr i Islām tā istilā-yi Muḡhūl) **Tihrān** A.H.S. 1324/1945 (cf. Wilber p. 277).
- P. 243, l. 4 (cf. p. 1269 penult.). Facsimile of pp. 134-84 (the concluding portion) with English translation of pp. 135-84 and an English summary of pp. 1-134: *Ta'riḡh-i Shaikh Uwais (History of Shaikh Uwais). An important source for the history of Adharbaijān in the fourteenth century. By J. B. van Loon. The Hague* 1954 (184 pp. For a review by W. Hinz see *Oriens* 8/1 (1955) pp. 158-9).
- P. 246, l. 8. [*Shāristān*, Bombay 1270.] Cf. *Mashhad* iv p. 321.
- P. 246, l. 19. The last two words of the title are *Bamī 'l-Ashkān* [sic] (cf. *Dhārī'ah* viii p. 122. Karatay (p. 123) gives the title as *Ad-Durar at-tūcān fī tārīḡh al-Aškān*).
- P. 251, l. 24. [*Tarjamah i Tārīkh i Yamīnī*.] For a recent edition (ed. 'Alī Qawīm. 298 pp.) see *Farhang i Irān-zamīn* iv/3 (A.H.S. 1335/1956) p. 304, where the place of publication (doubtless Tihrān), the date and the press are not mentioned.
- P. 256, l. 19. Read as a teacher.
- P. 256 ult. [*Rāḡat al-ṣudūr*.] For two photographic reproductions of the G.M.S. edition ((1) **Tihrān** n.d. (with preface by Furūzān-far [cf. *PL* i pp. 920, 1340]) and (2) **Iṣfahān** (with corrections by Muḡtabā Minuwī [cf. *PL* i pp. 1342 n.2, 1348]. Amīr i Kabīr Series. Ta'yīd Bookshop) see *Farhang i Irān-zamīn* ii (1333/1954-5) p. 289, *Afshār* 1334 p. 45b, *Oriens* 8/2 (1955) p. 363.
- P. 260, l. 21 (cf. p. 1272<sup>a</sup>). [*al-Tawassul ilā 'l-tarassul*.] Edition: **Tihrān** A.H.S. 1315/1936† (ed. Aḡmad Bahmanyār).
- P. 278, l. 8. [Maḡmūd Kutubī.] Insert: Edition: *Tārīkh i āl i Muḡaffar, Tihrān* A.H.S. 1335/1956† (ed. 'Abd al-Ḥusain Nawā'ī. 127 pp. Ibn i Sinā Bookshop).
- P. 279, l. 18. [*Zafar-nāmah*.] F. Tauer's edition of the Persian text appeared in 1937. Insert: Commentary, etc.: *Histoire des conquêtes de Tamerlan intitulée Zafarnama. Edition critique par F. Tauer. Tome II: Introduction, commentaire, index. Prague* 1956 (320 pp. Monografie Archivu Orientálního).

- P. 291, ll. 13-18 and pp. 1275-6. [(*Dhail i Zafar-nāmah*) or (*Tārīkh i Tāj i Salmānī*).] Edition and German translation: *Sams al-Ḥusn, eine Chronik vom Tode Timurs bis zum Jahre 1409 vom Tāj as-Salmānī. Persischer Text in Faksimile (Hs. Lālā Isma'īl Efendi 304). Ins Deutsche übertragen von . . . Hans Robert Roemer. Wiesbaden* 1956 (Akademie der Wissenschaften und der Literatur. Veröffentlichungen der Orientalischen Kommission, Bd. 8. Cf. BSOAS. xix/3 (1957) pp. 638-9).
- P. 294, l. 1. [*Maḡla' i sa'dain*.] Also **Lahore** Panjāb Univ. (A.H. 875/1470, autograph. See M. Shafī's article on 'Abd al-Razzāq in *Ency. Isl.*, 2nd ed.).
- P. 300, l. 6. *Khunjī* in this case indicates not descent from a man named Khunjah but connexion with *Khunj* in Lāristān (cf. Aḡmad Iqtidārī *Lāristān i kuhan* pp. 120-1, 187, etc.).
- P. 301, l. 9 (cf. p. 1278<sup>a</sup>). [*Tārīkh i 'ālam-ārāy i Amīnī*.] Abridged translation: *Persia in A.D. 1478-1490, an abridged translation of Faḡdullāh b. Rūzbihān Khunjī's Tārīkh-i 'ālam-ārā-yi Amīnī by V. Minorsky, London* 1957† (R.A.S. Monographs, xxvi).
- P. 304, § 378 (cf. p. 1279). [*Tārīkh i Maḡmūd b. Khwānd-Amīr*.] **Cambridge** 2nd Suppt. 200 = **Ellis Coll.** 232 (A.H. 1047/1637).
- P. 310, l. 17 (cf. p. 1280). [*Tārīkh i 'ālam-ārāy i 'Abbāsī*.] Also **Cambridge** 2nd Suppt. 439 (A.H. 1071/1661).
- P. 312, l. 24 (cf. pp. 1280-1). [*Tārīkh i 'ālam-ārāy i 'Abbāsī*.] Another edition: **Iṣfahān** 1334[?]-1335/1956 (ed. Īraj Afshār. 2 vols. Amīr i Kabīr Series. Ta'yīd Bookshop. Cf. *Afshār* 1334 p. 44b). According to Īraj Afshār's edition p. 1097 the Tihrān edition of 1313-14 contains only the first of the twelve *maqālahs* in *Ṣaḡīfah* i (cf. *PL* i p. 310 n.2).
- P. 316, l. 11. [*'Abbās-nāmah*.] Edition: **Arāk** A.H.S. 1329/1951† (ed. Ibrāhīm Dihgān. 354 pp.).
- P. 320, l. 13 (cf. p. 1282). [*Faḡcā'id i Ṣafawīyah*.] Also **Cambridge** 2nd Suppt. 191 = **Ellis Coll.** M 23.
- P. 330, l. 32 (cf. p. 1284). [*Muḡmal al-tārīkh i ba'd-i Nādirīyah*.] Also **Cambridge** 2nd Suppt. 195 = **Ellis Coll.** M 22 (A.H. 1245/1830).



- P. 338, ll. 25-29. [*Safar-nāmah i Ridā-Qulī Mīrzā.*] I have suggested (PL. i p. 1354, l. 6 from foot) that this may be the original Persian text of the work translated by A. Y. Khaiyāt (see PL. i p. 1154), but it may of course be a retranslation from the English.
- P. 342, l. 20. [*Sifārat-nāmah i Khwārazm.*] Another MS.: Cambridge 2nd Suppt. 116 (*Siyāhat-nāmah i Khūwā*).
- P. 344, l. 12. [*Mir'āt al-buldān i Nāširī.*] Cf. PL. ii p. 165.
- P. 347, l. 3. Insert:  
*Duwwumīn safar i Muḡaffar al-Dīn Shāh: Tihṛān*  
 1320/1902-3 (156 pp. See *Dhārī'ah* viii p. 282 no. 1206).
- P. 347, l. 18. M. (*mulaqqab bi-*) Nāḡim al-Islām b. 'Alī Kirmānī died at the end of Šafar 1337/6 Nov.-4 Dec. 1918.
- P. 347, l. 23 (cf. p. 1287). [*Tārīkh i bidārī i Irānīyān.*] Another edition: [*Tihṛān*, 1954† (Isfand 1332 [Feb.-March 1954] being the date at the end of the *dībāchah*)] (3 vols. in 1 (*mujallad i awwal shāmīl i muqaddamah* (the author's preface) u *jild i awwal u duwwum u siwrum tā Ramaḡān i* 1324), beginning with the author's portrait as frontispiece, a table of contents and a *dībāchah* by the editor, S. M. Hāshimī Kirmānī, of which pp. xiv-xx are a biography of the author. Pp. xx, 563; 42 illustrations, mainly portraits. Ibn i Sinā Bookshop. Majlis Pr.).
- P. 348, l. 8 (cf. pp. 1289-90). For the life and military record of 'Abd Allāh Khān Amīr-Ṭahmāsb (b. M. Ḥasan Amīr-Ṭahmāsb, b. Tihṛān A.H.S. 1260/1881-2, d. 14 Farwardīn 1307/3 April 1928) see *Tārīkh i jāwīd* ii pp. 117-21 (portrait). In that work as well as on the title-page of his *Tārīkh i . . . Ridā Shāh Pahlawī* he is called Amīr-Ṭahmāsb (not Amīr-Ṭahmāsbī, as in the *Tārīkh i bidārī i Irān* and elsewhere).
- P. 349, l. 8 (cf. p. 1292<sup>1-9</sup>). [*Tārīkh i Qum.*] 1302 is given as the date of composition in the Mashhad catalogue.
- P. 349 ult. M. Mahdī Arbāb b. M. Ridā Arbāb Iṣfahānī, the father of M. Ḥusain "Furūghī" (cf. PL. i pp. 240, 1269), died in 1314/1896-7 (see *Tadhkirat al-qubūr*, 2nd ed., p. 233<sup>2</sup>; *al-Ma'āthir wa-l-āthār* p. 220).

## C. HISTORY OF PERSIA: (q\*) NĀ'IN

- P. 350, l. 5. Insert:  
 'Abd al-Ḥujjah Balāghī.  
*Tārīkh i Nā'in*: see PL. ii p. 181.
- P. 350, l. 15. [*Mir'āt al-Qāsān.*] See PL. ii p. 164<sup>10</sup>.
- P. 350 ult. [*Fārs-nāmah.*] Also Cambridge 2nd Suppt. 415 (photostats of Paris MS.), 416 (photostats of B.M. MS.).
- P. 353, l. 15. [*Ḥasan Fasā'i.*] Cf. *Āthār i 'Ajam* p. 532.
- P. 353, l. 17. [*Fārs-nāmah i Nāširī.*] See also PL. ii p. 166.
- P. 353, l. 19 (cf. p. 1295). [M. Našīr "Furṣat" *Shīrāzī.*] See also PL. ii pp. 166-7; *Raiḡanat al-adab* iii p. 211.
- P. 353, l. 20 (cf. p. 1295). [*Āthār i 'Ajam.*] See also PL. ii p. 167.
- P. 355, l. 2 (cf. p. 1296<sup>10</sup>). ["Saifī's" *Tārīkh i Harāt.*] Insert:  
 Edition: *The Ta'rikh nama-i Harāt . . . of Saif . . . al-Harawī edited with introduction by Muḡammad Zubair aṣ-Ṣiddiqī . . . Calcutta 1944†* (Imperial Library).
- P. 355, l. 8. [Zamajī.] The pronunciation is given as Zimijī in the *Farhang i juḡhrāfiyā'i i Irān* ix p. 199.
- P. 361 penult. [Zahīr al-Dīn's *Tārīkh i Ṭabaristān . . .*] Another edition: *Tihṛān* A.H.S. 1333/1955† (ed. 'Abbās Shāyān. Firdausī Pr. Cf. *Farhang i Irān-zamīn* iii/1 (A.H.S. 1334) p. 99).
- P. 366, l. 25 (cf. p. 1298). [S. Aḡmad Kasrawī.] Insert: (2)  
*Musha'sha'iyān yā bakhshī az tārikh i Khūzistān:*  
*Tihṛān* A.H.S. 1324/1945 (Wilber p. 277).
- P. 368, l. 15. [*Sharaf-nāmah.*] Insert:  
 Arabic translation: *al-Sharaf-nāmah . . .* (in English on back cover: *Sherefnama . . . in Iranian by Ameer Sheref Khan Al-Bidlisi translated into Arabic and commented upon by Muhammed Jemeel Bendi Rozhbeyanī* [i.e. Rōzhbayānī]), *Baghdād* 1372/1953† (480 pp. Al-Nejah Press).
- P. 371, l. 23 (cf. p. 1300). [*Qandīyah.*] Also Tashkent Acad. i 693-6, Leningrad Acad. i (Miklukho-Maklai) 4-11.  
 Editions: Samarqand 1327/1909 (see Miklukho-Maklai p. 18<sup>15</sup>); *Tihṛān* A.H.S. 1334/1955† (ed. Īraj Afshār).
- P. 372, l. 28. [*Mihmān-nāmah i Bukhārā.*] Also Tashkent Acad. i 137 (135 foll., defective at end).



For some further sources of information about this work see *Persia in A.D. 1478-1490, an abridged translation . . .* by V. Minorsky, London (R.A.S.) 1957, pp. 7, 126.

- P. 375, l. 5 (cf. p. 1301). [*Sharaf-nāmah i shāhī*.] Ellis Coll. M 408 = Cambridge 2nd Suppt. 206.  
P. 379, l. 23. [*Ubaid-Allāh-nāmah*.] Also Tashkent Acad. i 189-93.

A complete and copiously annotated Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 76<sup>3</sup>).

- P. 380, l. 17 (cf. p. 1301<sup>22</sup>). [*Tadhkirah i Muqīm-Khānī*.] Russian translation: by A. A. Semenov, Tashkent 1956. [Information from V. Minorsky.]

- P. 382, § 514. This is not a history of Amīr Ma'sūm, but Sādiq Munshī's work on the Manghits<sup>1</sup> (see Bukhārā Semenov p. 33 (corrections)).

- P. 384, l. 22. [*Multaqaṣ al-tawārīkh*.] An anonymous abridgment of the large work of Mullā 'Ibād-Allāh and Mullā M. Sharīf is:

*Tārīkh i Amīr Haidar*, in 31 (according to the preface 88) *dāstāns*, ending with Amīr Haidar's death on 4 Rabī' al-Awwal 1242/6 Oct. 1826, after which the authors intended to deal, in vol. ii, with Naṣr-Allāh Khān's reign: Tashkent Acad. i 216 (94 foll. 19th cent.).

A complete Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 86<sup>20</sup>).

- P. 384, § 522. M. Ya'qūb calls himself M. Y. b. . . . *Nizām al-Millāh wa-l-Dīn Amīr i Kabīr M. Dāmiyāl Bī Atālīq* (see Kahl 5 (b), p. 3).

- P. 385, l. 1. The *Gulshan al-mulūk* was begun in 1240 and extends to 1246/1830. Other MSS.: Tashkent Acad. i 208-10, Bukhārā Semenov 33 (see Semenov's list of corrections on p. 33).

The text and Russian translation of the history of the Manghits has been prepared for the press by D. G. Voronovski (see Tashkent Acad. i p. 83<sup>13</sup>).

<sup>1</sup> Presumably the *Tārīkh i salāfin i Manghitīyah* (PL. i p. 383<sup>20</sup>).

- P. 387 (12). For Mullā Ghaib Allāh Khwājah Wābkandī i mudarris cf. Tashkent Acad. iv no. 3398 (*Taqrīrāt*).

- P. 388 (16). [*Tārīkh i Manghitīyah*.] According to Bukhārā Semenov p. 33 (corrections) this is the *Gulshan al-mulūk* (see PL. i p. 385 and the addenda to that page).

- P. 388 (17). *Tārīkh i shahādāt i 'Abd Allāh Khān* is a mistake for *T. i sh. i 'Ubaid Allāh Khān*, but this, according to Bukhārā Semenov p. 33 (corrections), is not the title of the work but the first heading in a history of Abū 'l-Faiḍ Khān. Since the author's name is given in the Bukhārā catalogue as Maulawī 'Abd al-Raḥmān, the work is presumably the—

(*Tārīkh i Abū 'l-Faiḍ Khān*)<sup>1</sup> of 'Abd al-Raḥmān "Tāhī", for another MS. of which see Tashkent Acad. i 194 (defective at both ends. 161 foll.). A complete annotated Russian translation by A. A. Semenov exists in manuscript (see Tashkent Acad. i p. 77<sup>19</sup>).

- P. 388 (18). Nadhr M. Nasafī should be read (see Bukhārā Semenov p. 33 (corrections)).

- P. 388 (19). [*Tuhfat i shāhī*.] This is a history of the Manghits from the accession of M. Raḥīm to the fourteenth year of 'Abd al-Aḥad, i.e. 1317/1899. Another MS.: Tashkent Acad. i 235 (298 foll. A.H. 1348/1929). For another work by the same author see Tashkent Acad. i 236.

- P. 391, l. 9. For 'Ashūr read 'Āshūr.

- P. 391, l. 18. [*Tārīkh i Shahrukhīyah*.] Also Tashkent Acad. i 229.

- P. 391, l. 25. 'Alim should be corrected to 'Ālim (see Tashkent Acad. i 230, where an "apparently unique" MS. of the *Ansāb al-salāfin* (presumably the MS. formerly described as in private possession) is described).

- P. 396. [Ḥāfiḡ Raḥmat Khān.] Of some interest are the following extracts from M. Najm al-Ghanī's *Akhhār al-ṣanādīd* (cf. PL. ii p. xxxi, l. 24):

Vol. i p. 62: *In kē ānē kē ba'd san 1120 Hijrī mēn Shāh-Ālam Khān kē ṣulb sē ēk bēṭā paidā huā jis kā nām Raḥmat Khān rak'hā.*

<sup>1</sup> The correct title has not yet been ascertained.



Vol. i p. 511: *Jām i jahān-numā kē mu'allif<sup>1</sup> kā qaul hai kih Hāfiẓ Rahmat Khān hifẓ i Qur'ān aur 'ulūm i dīn aur tawāḍu' aur karam aur taqēd aur diyānat kē sāt'h muttasif l'hē.*

If Hāfiẓ Rahmat Khān's name was Rahmat Khān and if Hāfiẓ is a title borne by him for the usual reason that he knew the *Qur'ān* by heart, it would seem to follow that in the *Encyclopædia of Islam* he is wrongly placed as though Hāfiẓ were part of his name. The *Encyclopædia of Islam* is not an infallible guide in such matters. In the new edition Amīr Khusrāu appears under Amīr, which is like indexing Dr. Johnson under Doctor. [In the old edition he appears under Khusrū [sic]. It is to be hoped that this article will be allowed to remain where it is (with correction of the unscholarly spelling).] Similarly the article on (M.) Taqī Khān Farāhānī is placed under Mirzā,<sup>2</sup> where persons in search of it will be unlikely to find it except by accident.

- P. 400, l. 5. S. M. Tabāṭabā'i "*al-ṭabīb al-shā'ir al-adīb al-mulaggaḥ bi-Mazhar al-Zawārī al-Isfahānī*" died in 1254/1838-9 (see *Dhārī'ah* i p. 305<sup>a</sup>; *Raiḥānat al-adab* iv p. 37, where there is a reference to the *Anjuman i Khāqān*). He was the father of Abū 'l-Ḥasan "Jilwah" (A.H. 1238-1314/1822-96; see *Hadīyat al-aḥbāb* p. 15; *Raiḥānat al-adab* i p. 273; "*Balāghī*" *Tārīkh i Nā'in* p. 53 (portrait only); etc.).
- P. 401 ult. (cf. pp. 1303-4). ["Ḥamīd" Kashmīrī's *Akbar-nāmah*.] Edition: **Kābul** A.H.S. 1320/1941-2<sup>†</sup>.
- P. 409. [*al-Awāmīr al-'Alā'iyyah*.] Edition: *el-Evāmīrū 'l-'Alā'iyye fī 'l-umūri 'l-'Alā'iyye*, vol. i, Ankara 1957 (ed. Necati Lugal and Adnan Sadik Erzi. *Türk Tarih Kurumu* Pp. 289 + 22). [Information from V. Minorsky.]
- P. 415, l. 10 (cf. p. 1306). [*Haṣṭ biḥiṣṭ*.] Also **Cambridge** 2nd Suppt. 109 (*Katibah* vi. A.H. 1093/1682).
- P. 422, (2) and (7). Cf. *Notice sur les versions persanes de la*

*légende de l'édification d'Aya Sofya*, par Félix Tauer (extrait des *Mélanges Fuad Köprülü*, Istanbul 1953, pp. 487-94) and *Les versions persanes de la légende sur la construction d'Aya Sofya*, par F. Tauer (in *Byzantinoslavica* xv/1 (1954) pp. 1-20).

- P. 428. [*Tārīkh i Baṣrah*.] For M. Ḥasan Khān "Badī" Nuṣrat al-Wizārah (d. A.H.S. 1316/1937)<sup>1</sup> see *Sukhanswarān i nāmī i mu'āsir* ii p. 47; *Dhārī'ah* viii p. 36.
- P. 429, l. 21. For 1303-4/1885-7 read A.H.S. 1303-4/1924-6.
- P. 429, l. 27. Read M. Raḍī Tabrizī.
- P. 452, l. 20. [Banwālī Dās "Walī".] Also *Dabistān* (tr. Shea and Troyer, abridged ed., New York 1937 p. 233 ("Binavālī is the son of Hīrāman, a Kāyastha", etc., in the section on "Fakirs and Yogis" in the chapter dealing with "The Vedantian Sect")).
- P. 475 ult. Read *Rieu* iii.
- P. 499, n.1 and n.2. With apologies to Prof. Waḥid Mirzā I should like to record that editions of "*Khusrāu's*" *Maṭla' al-anwār* ('Aligarh 1926) and *Shirīn u Khusrāu* ('Aligarh 1927) are mentioned in M. Mu'in's *Amīr Khusrāu i Dihlawī* (Tih-rān A.H.S. 1331/1952, *nashrīyah i majallah i Mihr*) p. 21.
- P. 527 (cf. p. 1312<sup>23</sup>). ["*Ghālīb*".] Also *Ghālīb, his life and Persian poetry*, by Arifshah C. Sayyid Gilani, Karāchī [1957<sup>†</sup>].
- P. 592, l. 13. [*Jang-nāmah*.] Another edition: **Bombay** 1287/1870<sup>†</sup> (in Maḥmūd b. M. Kāzīm Māzandarānī's *Maṭārīḥ al-anzār* pp. 278-93).
- P. 608, l. 16. *Shāṣ-Dās* is probably the correct spelling (see *PL* i p. 1437b, ii pp. xxii, ll. 6, 30, xxiii, l. 7.)
- P. 642 antepenult. ["*Ali Bakht*" "Azfarī".] More fully, in his own words, M. Zahūr al-Dīn, Mirzā 'Alī Bakht *al-ma'rūf bah* Mirzā-yi Kalān, b. M. Walī 'urf Manj'hlē<sup>2</sup> Ṣāhib walad i Sulṭān M. 'Isā pisar i kalān i Nawwāb 'Iffat-ārā Bēgam dukhtar i kalān i M. Mu'izz al-Dīn Pādshāh ... walad i Bahādur Shāh Pādshāh b. Aurangzēb 'Ālamgīr Pādshāh Ghāzī (*Wāqī'āt i Azfarī* p. 37).

<sup>1</sup> i.e. Qudrat Allāh "Shāuq" (see *PL* i pp. 143, 1244 penult).

<sup>2</sup> There is another article under Tekī-Khān (?), equally hidden away by means of a spelling inconsistent with the transliteration adopted in the encyclopædia.

<sup>1</sup> A.H. 1355 [1936-7] according to *Dhārī'ah* viii p. 36.

<sup>2</sup> Plural (used here respectfully) of the Hindi adjective *manj'hlā* = middle, intermediate (between the eldest son and the youngest, for example).



- P. 643, l. 20 (cf. p. 1322). [*Wāqī'āt i Azfarī.*] Edition: **Madras** [1957†] (237 pp. Madras Government Oriental Manuscripts Series, no. 65).
- P. 644, l. 9 (cf. p. 1322). [*Shāh-'Ālam-nāmah.*] Also **Cambridge** 2nd Suppt. 202 = **Ellis Coll.** 293 (early 19th cent.).
- P. 644, l. 22. *Shēōpūrī*, not *Shīvpūrī*, is probably the correct transliteration (cf. *PL.* i p. 1437b, *Shēō-Dās*, ii p. xxi, l. 28).
- P. 647. ["*Farāsū*" (or "*Farānsū*"?): cf. pp. 690, 1322-3.] His name is given as François Gotlieb<sup>1</sup> Koine in Rām Bābū Saksēna's *European and Indo-European poets of Urdu and Persian* (Lucknow 1945)<sup>2</sup> pp. 265-77, where it is stated on the authority of the inscription on his tomb erected at Harahandpūr (Meerut District) by his grandson "*Shōr*" that he died on 15 July 1861.
- P. 654, l. 20 (cf. p. 1324<sup>12</sup>). [*Bēg-Lār-nāmah.*] **Ellis Coll.** M 185 = **Cambridge** 2nd Suppt. 194.
- P. 668, l. 1 (cf. p. 1324). [*Ahwāl i firqah i Sik'hān.*] Also **Cambridge** 2nd Suppt. 193 = **Ellis Coll.** 224.
- P. 670, l. 9. *Būṭī Shāh*; so Rieu, but *Būṭē Shāh*, doubtless correctly, in the *OCM*.
- P. 685, l. 16 (cf. p. 1325 antepenult.). [*Majma' al-tawārīkh.*] Also **Cambridge** 2nd Suppt. 201 = **Ellis Coll.** M 316.
- P. 690 (cf. pp. 647, 1322-3). [François Gotlieb<sup>3</sup> Koine.] See *PL.* ii p. xxii, l. 8.
- P. 695, l. 3. [*Sargudhasht i Nawwāb Najīb al-Daulah.*] Insert: English translation with introduction (pp. i-cii) and notes: *An account of Najibuddaulah by Sayyad Nuruddin Husain, Khan Bahadur Fakhri, translated . . . by Sh. Abdur Rashid. 'Aligarh* [1953 ?].
- P. 695, l. 17. *Shīv-Parshād*: so Rieu and others, but, as indicated elsewhere (*PL.* i p. 1437). I believe *Shēō*, not *Shīv*, to be the correct spelling of this Hindī form of the name.
- P. 697 penult. The *Intikhab i Yādgar* is an Urdu *tadhkirah* of poets connected with Rāmpūr (see T. Grahame Bailey *A history of Urdu literature* pp. 76 and 86).

<sup>1</sup> Gotlieb ?

<sup>2</sup> I am indebted to the kindness of a friend in India for a transcript of the account of "*Farāsū*" in this apparently unprocurable book.

<sup>3</sup> Gotlieb ?

- P. 702, l. 13. [*Tuhfah i tāzah.*] Also **Cambridge** 2nd Suppt. 186 (A.H. 1238/1821), **Bodleian** iii 2473 (n.d.).
- P. 707, l. 20. The *Āftāb i 'ālam-tāb* is one of the sources of the *Subh i gulshan* (cf. *PL.* i p. 915) and the *Rūz i raushan* (cf. *PL.* i 915), but no MSS. seem yet to be recorded in published catalogues.
- P. 711, l. 30. *Shēō* is probably the correct spelling (see *PL.* i p. 1437b, ii p. xxi, l. 28).
- P. 717, l. 28 (cf. p. 1329). [*(Tārīkh i Mahābat-Jang).* Translations.] Insert:  
(2) *Bengal Nawabs, containing* [(a), pp. 1-9, some extracts from] *Āzād-āl[sic]-Husaini's Naubahār-i Murshid Qulī Khāni*,<sup>1</sup> [(b), pp. 10-78,] *Karam Ali's Muzaḥḥar-nāmah*<sup>2</sup> [as far as the accession of Mīr Ja'far in 1170, i.e. foll. 2-64 out of the 118 which constitute a MS. belonging to Qādī 'Abd al-Wadūd, of Patnah] and [(c), pp. 79-156,] *Yusuf Ali's Ahwāl [sic]-i-Mahābat Jang* [as far as the accession of Sirāj al-Daulah in 1170]. *Translated into English* [by] *Jadu Nath Sarkar . . . Calcutta* 1952 (Asiatic Society [of Bengal]. Sir William Jones Bicentenary Series).
- P. 718, l. 11. [*Muzaḥḥar-nāmah.*] English translation of rather more than the first half: see the preceding addendum.
- P. 738, l. 2. *Barsing'h-charitra* is presumably a misspelling of *Bīrsing'h-charitra*. For an English translation see the *RAS.* cat. p. 203a:  
**Keśava Dāsa.** *Bir Singh charitra.* [A life of Vīra Simha Desa (*sic*, presumably a misprint for Deva), Maharaja of Orchha] in English . . . [Tr. by] Chiranjī Lal Mathur . . . *Orchha*, [1927 ?].
- P. 742, l. 14. [*Jāmi' al-'ulūm.*] *Fann* 2, or, as it is called in the page-headings, *Dāmīmah i Dastūr al-'ulamā'*, Haidarābād n.d.<sup>3</sup>, contains supplementary definitions, biographies, etc.,

<sup>1</sup> A small work (65 foll.) "full of good counsels, anecdotes and fulsome praise of his patron" presented by an "emigrant Persian" in 1729 to Murshid-Qulī Khān II in the year after his arrival at Dacca as deputy governor of the eastern half of the Bengal sūbah and now preserved in a MS. acquired in 1949 by the Government of Bombay.

<sup>2</sup> See *PL.* i p. 718.



- some in Persian, others in Arabic, including a Persian account of Ahmadnagar (pp. 13-49).
- P. 749, l. 23. [*Sawānīh i Dakan.*] Also Cambridge 2nd Suppt. 58 (A.H. 1229/1814).
- P. 764, l. 25 (cf. p. 1333). [*Ahwāl i ḥasab u nasab i Janūbiyān.*] Also Cambridge 2nd Suppt. 185 = Ellis Coll. M. 47 (22 foll. 19th cent.).
- P. 777, l. 21. [History of the Rājās of Coorg.] Also Cambridge 2nd Suppt. 154 (early 19th cent.).  
Urdu translation: see Blumhardt's cat. of Hindustani MSS. in the B.M., no. 8.
- P. 779. [*Tūzūk i Wālā-jāh*.] Edition: *Tuzuk-e-Wālājāhi* (with notes). Edited by T. Chandrasekharan [i.e. Chandrasēk'haran presumably] . . . and the staff of the Library [or rather, as appears from the preface, by S. Ḥamzah Ḥusain 'Umari]. Madras 1957; (Madras Government Oriental Manuscripts Series, no. 38. Pp. xxxiv, 408, xl).
- P. 793, l. 6. [*Tarjamah i Majālis al-nafā'is*.] The translator's name seems to have been Shāh-Muḥammad b. Mubārak (or Mubārak-Shāh) Qazwīnī. Forms in which it occurs are Ibn al-Mubārak Muḥammad<sup>1</sup> al-Qazwīnī (so in his preface to the *Majālis al-nafā'is* as given in the As'ad Efendi MS.), Shāh Muḥammad b. Ḥājī Mubārak-Shāh (so in the same preface as given in Prof. Sa'id Nafīsī's MS.), al-Ḥakīm Shāh Muḥammad al-Qazwīnī (so in *al-Shaqā'iq al-Nu'māniyah* i p. 371<sup>19</sup>), al-Ḥakīm Shāh Muḥammad al-Qazwīnī (H. Kh. iii p. 124, under *Ḥayāt al-ḥayawān*: cf. Blochet ii 816).  
Another MS.: Fāṭih 4524 (beautiful MS. See H. Ritter in *Oriens* 8/1955 p. 144).
- P. 799, l. 18 (cf. p. 1335). [*Tuhfah i sāmī*.] Also Cambridge 2nd Suppt. 369 (A.H. 987/1579), 184 = Ellis Coll. M. 367 (A.H. 1026/1617), Fāṭih 4242 (defective at end. See H. Ritter in *Oriens* 8/1955 p. 144<sup>3</sup>), 4241 (later than 4242. *Vid. ibid.*), *Hakimoghlu* 718 (*ibid.* p. 144<sup>4</sup>).
- P. 802, l. 24. For ed. read translated into Urdu by.
- P. 802, n.3. The persons named are not relatives of the author

<sup>1</sup> Presumably Shāh is omitted here as un-Arabic (cf. PL. i p. 216 n.3).

- and are mentioned in *Bāb* iv, not in the *khātimah*, of which Pertsch gives no details except the heading.
- P. 810, l. 4. Doubtless *gird-gard* should be read.
- P. 814. ["Muṭribī" Samarqandī.] *Tashkent* Acad. i 314 (without title. 239 foll. 17th cent.) seems to be a different *tadhkirah* composed at Samarqand in 1013/1604-5 by this author.
- P. 826, l. 2. [*Tadhkirat al-shu'arā' i Subhān-Qulī-Khānī*, composed in 1100/1688-9.] Other MSS.: *Tashkent* Acad. i 320-3 (in the first of which the work is given the (spurious?) title *Mudhakkir al-aṣḥāb*<sup>1</sup>).
- P. 832, l. 6. For S.M. "Wāliḥ" Mūsawī see also Naṣīr al-Dīn Ḥāshimī Yūrup mēn *Dak'hānī makhtūtāt*, Ḥaidarābād 1350/1932, pp. 427-35, and Blumhardt's cat. of Hindustani MSS. in the I.O.L., no. 72.
- P. 847 (cf. p. 1336). [*Tadhkirat al-ahwāl*.] Also I.H. 500 (*al-Tadhkirah li-l-Shaiḫ M. . .*). Another edition: *Iṣfahān* A.H.S. 1332/1954; (*Tārīkh i Ḥazīn*. 140 pp. Ta'yid Bookshop. Dād Pr. Described as *chāp i siwum*).
- P. 848, l. 25. [*Tadhkirat al-mu'āṣirīn min al-shu'arā'*, as "Ḥazīn" himself calls it in his list of his own works: see *Nujūm al-samā'* p. 291 penult.] Another edition: *Iṣfahān* A.H.S. 1334/1955; (*Tadhkirah i Ḥazīn*. 132 pp. Ta'yid Bookshop. Parwīn Pr.).
- P. 852, l. 4. Also *Mīr Taqī "Mīr"*: *ḥayāt aur shā'irī* (a detailed Urdu biography of 632 pp.), by Khwājah Aḥmad Fārūqī, 'Alīgarh 1954; (Anjuman i Taraqqī i Urdū).
- l. 26. [*Tadhkirah i rēkhtah-gōyān*.] The date is 1933 according to *Mīr Taqī "Mīr"*: *ḥayāt aur shā'irī* (see the preceding addendum) p. 622<sup>a</sup>.
- P. 876, l. 27. [*Riyāḍ al-fuṣahā'*.] The date of publication was 1934 (see *Mīr Taqī "Mīr"* (in Urdu) by Khwājah Aḥmad Fārūqī, 'Alīgarh [Delhi printed] 1954, p. 622).
- P. 894, l. 8 (cf. p. 1338<sup>26</sup>). [*Tadhkirah i Muḥammad-Shāhī*.] Also Cambridge 2nd Suppt. 438.
- P. 908, l. 33. Irawānī is the correct spelling (cf. PL. i p. lvii, l. 15).

<sup>2</sup> Modelled presumably on *Mudhakkir i aḥbāb* (see PL. i p. 802).



- P. 913, l. 7 from foot. The place is Bhōpāl according to Karatay p. 143.
- P. 914, l. 20. [*Tūr i Kalīm.*] The place is Āgrah (Mufid i 'Āmm Pr.) and the date 1298/1880 according to *Khawājah Aḥmad Fārūqī's Mīr Taqī "Mīr": ḥayāt aur shā'irī*, 'Alīgarh 1954, p. 624<sup>a</sup>.
- P. 914, l. 8 from foot (cf. p. 1339). ['Alī Ḥasan Khān.] The words "originally 'Āshiqī" should be deleted (see PL. i p. 1436a n.1).
- P. 915, l. 19. [*Bāzm i suḥḥān.*] The place is Āgrah (Mufid i 'Āmm Pr.) according to *Mīr Taqī "Mīr": ḥayāt aur shā'irī* (see the preceding correction) p. 624<sup>a</sup>.
- P. 915 penult. 'Āshūr, not 'Aṣhūr, should be read. For another work by Qārī Raḥmat Allāh see PL. ii p. 165.
- P. 916, l. 5. [*Tuḥfat al-aḥbāb.*] Also Tashkent Acad. i 332-8.
- P. 919. ["Rashīd" Yāsāmī.] See also PL. i p. 1340, ii p. 177.
- P. 926, l. 16. [*Tabaqāt al-Ṣūfīyah.*] Also Konya Yūsuf Āghā 5886 (apparently very good, but defective. A.M. 882/1477-8. Microfilm in the possession of H. Ritter. See *Oriens* 8/1955 p. 144<sup>a</sup>).
- P. 929, l. 4. [*Ḥālāt u suḥḥānān i Sh. Abū Sa'id.*] Another edition Tihirān A.H.S. 1331/1952 (ed. Īraj Afshār).
- P. 929, l. 7 from foot. [*Asrār al-tauḥīd.*] Another edition: Tihirān 1332/1953 (ed. Dhabīḥ Allāh Ṣafā. For a review and corrections see *Farhang i Irān-zamīn* i/3 (1332/1953) pp. 287-90).
- P. 930, l. 15. [*Tadhkirat al-aḥliyā*, appendix.] See *O proiskhozhdenii "Dopolneniya" k "Tazkirat al-aḥliyā" 'Aḥḥāra*, by N. D. Miklukho-Maklai (pp. 19-27 offprinted from an apparently unspecified Russian periodical).
- P. 935. For the *Risālah i Sipah-sālār*, its MSS. and translations, see H. Ritter's *Philologika xi* (in *Der Islam* 26 (1940)) pp. 127-9. [*Oriens* 8 (1955) p. 144.]
- P. 937. [*Manāqib al-'arīfīn.*] See H. Ritter's *Philologika xi* (in *Der Islam* 26 (1940)) pp. 129-35. [*Oriens* 8 (1955) p. 144.]
- P. 938, l. 11. [*Manāqib al-'arīfīn.*] Insert:  
Turkish translation: *Ahmet Eflâkî; Âriflerin menkıbeleri*,

- tr. Tahsin Yazıcı [a pupil of H. Ritter's]. Ankara 1953 (vol. i, with valuable introduction). [*Oriens* 8 (1955) p. 144.]
- P. 938, l. 7 from foot. *Instead of 218 read 128.*
- P. 941, l. 4 from foot. [Farīd al-Dīn Ganj i Shakar.] Also *Ency. Isl.* under *Shakarganj* (Hidayat Hosain); *The life and times of Shaikh Farīd-u'd-Dīn Ganj-i-Shakar*, by Khaliq Aḥmad Nizāmī, 'Alīgarh 1955 (Publ. Dept. History, Muslim Univ., 'Alīgarh, no. 9. See *JRAS.* 1956 p. 278).
- P. 950 (cf. p. 1344). [*Khulāṣat al-maqāmāt.*] See *Zur Biographie Aḥmad-i Ġām's und zur Quellenkunde von Ġāmī's Nafahātu 'l-uns*, by Fritz Meier (in *ZDMG.* 97 (1943) pp. 47-67). "Dort wird über die grosse Vita, die Sadidaddīn Muḥammad b. Mūsā b. Ya'qūb al-Ġaznawī geschrieben hat und die Nafiz Paşa 399 vorliegt, und ihr verhältnis zu der von Storey aufgeführten *Xulāṣat al-maqāmāt* gehandelt." (H. Ritter in *Oriens* 8 (1955) p. 144.) See also F. Meier's article on Aḥmad-i Djam in the *Ency. Isl.*, 2nd ed.
- P. 952, l. 1 [*Manāqib i . . . Shāh Ni'mat Allāh . . .*]. See the addendum to p. 1061 (77).
- P. 954, l. 27 (cf. p. 1344). [*Nafahāt al-uns.*] Also Cambridge 2nd Suppt. 163 (A.H. 894/1489), 94 (16th cent.), 372 (17th cent.), *Fātiḥ* 4045 (*Kulliyāt*, dated 898/1492-3, foll. 131b-359b). See H. Ritter in *Oriens* 8 (1955) p. 144, where several other Iṣtānbūl MSS. are mentioned).
- P. 955 antepenult. [*Nafahāt al-uns.*] Index compiled by Clément Huart: Cambridge 2nd Suppt. 95.
- P. 958, l. 13. [*Nafahāt al-uns. Sources.*] See also *Zur Biographie Aḥmad-i Ġām's und zur Quellenkunde von Ġāmī's Nafahātu 'l-uns*, by Fritz Meier (in *ZDMG.* 97 (1943) pp. 47-67. Cf. PL. ii p. xxvii, l. 9 *supra*).
- P. 958, l. 19. [Jalāl's *Khulāṣat al-Nafahāt.*] Also Bodleian iii 2628 (collated in 988/1580).
- P. 960, ll. 5 (Kāzargāhī), 21 (Gāzargāhī), 23 (Kāzargāh), 24 (Gāzargāh). Though the original form of this name was doubtless Kāzār-gāh, it was evidently corrupted into Gāzur-gāh (washing-place: cf. *Burhān i qāṭi*, Tihirān 1317, ii p. 1188a; etc.), perhaps without an intermediate Kāzar-gāh. Some recollection of its origin is possibly preserved



in the spelling "Gāzār-gāh [read Kāzār-gāh?] i Hari" in the *Majūlis al-nafā'is*, ed. Hikmat, p. 220<sup>9</sup> (cf. Dih-khudā's *Lughat-nāmāh*, gāf, p. 9c), though that spelling may be merely a mistake.

- P. 973, l. 8. For Makhdūm i A'zam (Ahmad Kāsānī, d. 949/1542) see also Rosen p. 128 (a heading from the *Tārīkh i Rāqimī*); *Samarīyah* p. 41; and especially *Jāmi' al-maḡāmāt*, on the life of Makhdūm i A'zam, begun in 1026 by 'Abd al-Baqā' b. Bahā' al-Dīn b. Makhdūm i A'zam: **Bodleian** iii 2493 (161 foll. A.H. 1130/1718. Described by H. Beveridge in *JRAS.* 1902, pt. 1, p. 45), **Samarqand** V. L. Vyatkin's private library, **Khōqand** Yūntus Jān Dadha Muhammadov's private library.
- P. 974. For Darwish Husain Hāfiz ma'rūf bah Karbalā'i Bābā-Farajī see *Dānishmandān i Adharbāyyān* p. 149.
- P. 975, l. 1. The *Rauḍāt al-jinān* deals with the graves of saints and others in Tabriz and its neighbourhood and is divided into a *muḡaddamah*, eight *rauḍahs* and a *khātimah* (see *Dānishmandān i Adharbāyyān* p. 149).
- P. 975, l. 19. The *Wird al-murīdīn* was completed in 951/1544-5. For a MS. (A.H. 994/1586, with extensive commentary) see **Bodleian** iii 2796 (2). Another edition: **Lahore** 1885† (*Ḍarūrī i kalān* etc. Muḥammadi Pr.).
- P. 984, l. 9. [*Ghauthī Mānduwī*.] Probably the correct reading is neither Māndūwālī (as given by Ivanow) nor Māndū-wālē (a hypothetical (and rather unlikely) plural of respect from Māndū-wālā, as suggested by me), but Māndū-wāl, which, like Māndū-wālā, would mean "belonging to Māndū".<sup>1</sup>
- P. 993, l. 9. Read *pakhunchā*.
- P. 998, l. 10. [*Sakīnat al-auliya'*.] In *Indo-Iranica* vii/2 (1954) p. 39 antepenult. an edition is mentioned as having been prepared [but not yet published?] by Dr. Bikrama Jit Hasrat (for whom see the next addendum and also *PL.* i p. lvii).

<sup>1</sup> Wāl, or wālā, is a Hindi suffix "added to subst. to derive nouns implying possession or relation generally" (Platts's Urdu dict., where *dillī-wālā*, "belonging to, or a native of, Delhi", is one of the examples). A similar word, *Chūnī-wāl*, has already occurred in this survey (*PL.* i p. 978<sup>9</sup>).

- P. 999, l. 29. [*Dārā-Shukōh*.] Also *Dara Shikuh: life and works*, by Bikrama Jit Hasrat, Calcutta 1953 (304 pp. Visvabharati Publishing Dept. For a review by Hira Lal Chopra [Hirā Lāl Chōprā?] see *Indo-Iranica* vii/2 (1954) pp. 38-40. Cf. *BSOAS.* xvi/3 (1954) p. 614).
- P. 1004, l. 10. More fully M. Ṭālib b. Ṭāj al-Dīn Ḥasan Ḥusainī Ṣiddiqī.
- l. 13. The *Maṭlab al-ṭālibīn*, composed in 1074/1663, is concerned more especially with Khwājah M. Islām (d. 971/1563) and Khwājah Sa'd (d. 997/1588). Another MS.: **Tashkent Acad.** i 316 (A.H. 1092/1681).
- P. 1004, l. 15. [*Hikāyat al-ṣāliḥīn*.] This work, which according to Blochet is divided into twenty sections (though in Blochet iv 2134 the anecdotes in each are less than ten), presumably has some connexion with the *Hikāyat al-ṣāliḥīn* of 'Uṭhmān b. 'Umar called Kahf (see *PL.* i pp. 1056, 1345).
- P. 1011, l. 7 from foot. [*Ma'ārij al-wilāyat*.] There are two MSS. in the Panjāb Univ. Lib. (see *OCM.*, *ḡamīmah*, May-Aug.-Nov. 1955, p. 7). For another ("Nizami's MS., Aligarh Univ.") see the bibliography to the article Abū (Bū) 'Alī Ḳalandar in the *Ency. Isl.*, 2nd ed.
- P. 1012, l. 9. More fully S. Zindah 'Alī b. Khwājah Mīr Ḥusainī Qāsimī, a *mudarris* at Vapkent.
- P. 1012, l. 11. The *Ṭhamarāt al-mashāyikh* was composed in 1091/1680. Another MS.: **Tashkent Acad.** i 319 (A.H. 1277/1860).
- P. 1015, l. 8. The *Ẓawāhir al-sarā'ir* was composed in 1112/1700. Another MS.: **Bodleian** iii 2843 (A.H. 1134/1722).
- P. 1022, l. 6 from foot. Read Sharaf al-Dīn Ahmad b. Yaḥyā Manārī.
- P. 1025, l. 12. [*Rauḍat al-auliya'*.] "Aurangābād 1310/1892-3\*" should be [*Aurangābād?*] 1310/1892-3\* (47 [not 74] pp. I'jāz i Ṣafdarī Press [not *Khabir* Pr.]). Aurangābād is mentioned on the title-page not as the place of printing but in an expansion of the title (*R. al-a. mutadammīn i ḥālāt i auliya' Allāh waḡī' i Khudābād 'urf Rauḍah i sharīf min muḡfāt i baldah i Khujastah-bunyād i Aurangābād*).
- P. 1026, l. 2. For 'Abd al-Qādir "Mihrbān", known as (ma'rūf



- bch) Fakhrī, Kintūrī Nishāpūrī Aurangābādī see Raḥmān 'Alī p. 128; *Ḥadā'iq al-Ḥanafīyah* p. 47. *Guldastah i Karnatak* (Ivanow 1st Suppt. 766 no. 41, where a reference is given to *Subh i waṭan* p. 163).
- P. 1034, l. 24. [Ghulām-'Alī Dihlawī.] The date 1158/1745 is an inference from the statement (*Khazīnat al-asfiyā*, Cawnpore 1914, i p. 694<sup>1</sup>) that when he became a disciple of "Maḡhar" in 1180 he was twenty-two years old. Raḥmān 'Alī, however, gives 1156 as the date of his birth (cf. *Miftāḥ al-tawārīkh* p. 384).
- P. 1034, l. 24. "Baṭālah in the Gurdāspūr District of the Panjāb" is my (perhaps incorrect) interpretation of *qaṣabah i Tapālah i Panjāb* قصبه تپاله پنجاب, *Khazīnat al-asfiyā* i p. 693<sup>14</sup> (cf. p. 693<sup>17</sup>). A place nearer to Delhi (but not then in existence?) would be Paṭyālah. Raḥmān 'Alī does not mention the place of Ghulām-'Alī's birth.
- P. 1047, l. 25. [Lahore]: so Arberry, but [Lucknow] would seem much more probable. A Majma' al-'Ulūm Press existed there in 1876 (see Arberry p. 1<sup>9</sup>).
- P. 1053 (2). Edition of the Persian translation: *Sīrat al-shaikh al-kabīr Abū 'Abd Allāh Ibn al-Khaṣīf al-Shīrāzī*, Ankara 1955 (ed. Ishmīl [?] Tārī. With introduction in German and Turkish. 323 + 151 pp. Ankara Univ. Faculty of Divinity. See *Farhang i Irān-zamīn* iv/1-2 (A.H.S. 1335) p. 143).
- P. 1054, l. 5. Read holy persons.
- P. 1056 (20). Bilāwal seems to be the correct spelling. A Shāh Bilāwal of Las Bēlā is mentioned in the article on Balōchistān in the *Ency. Isl.* (vol i p. 632b in the English edition).
- P. 1059 (54). For the *Mishkāt al-nubuwah*, composed in 1129/1804-5, see also *Āṣafiyyah* i p. 324 (nos. 21 (autograph) and 42), where the title is given as *Mishkāt i nubuwat* and the author's name as 'Alī al-Mūsī [?] b. Saiyid Shāh Mūsā Qādirī.
- P. 1061 (77). [*Sawānīh i Shāh Nī'mat Allāh*.] For the works on Nī'mat Allāh Walī see now *Matériaux pour la biographie de Shah Nī'matullah Wali Kermani, textes persans publiés avec une introduction par Jean Aubin* (Persian title: *Majmū'ah*

- dar tarjamah i aḥwāl i Shāh Nī'mat Allāh i Walī i Kirmānī mushṭamīl bar 1: Risālah i 'Abd al-Razzāq i Kirmānī. 2: Faṣṭī az Jāmi' i Mufidī. 3: Risālah i 'Abd al-'Azīz i Wā'izī . . .*, Tihārān 1335/1956<sup>+</sup> (Bibliothèque Iranienne publiée par le Département d'Iranologie de l'Institut Franco-Iranien et l'Institut d'Études Iranienes de l'Université de Paris, vol. 7. Pp. xx, 343).
- P. 1151, l. 6. [*Riyād al-siyāḥah*.] See PL. ii p. 153.
- P. 1064 (110). "Baha-ud-Din Mattu" is mentioned as a poet "in the Mughal times" in Prem Nath<sup>1</sup> Bazaz's *Inside Kashmir*, Srinagar 1941<sup>+</sup>, p. 21.
- P. 1065 (115). Raṣḥkī may be a misprint for "Aṣḥkī". For Kundan La'l "Aṣḥkī" see PL. i p. 1246, ii p. 98.
- P. 1065, n.2. See also *Shāikh Ahmad i Aḥsā' i bi-qalam i Murtaḍā Mudarrisi i Chahārdihī*, Tihārān A.H.S. 1334/1955<sup>+</sup> (51 pp. 'Ilmī); *Raiḥānat al-adab* i pp. 39-42.
- P. 1071, l. 5. The booklet referred to is doubtless Mirzā Ja'far Khān Mushīr al-Daulah's *Risālah i sarḥaddīyah*, of which a MS. belonging to 'Abbās Iqbāl is mentioned in M. Mukrī's *Aṣḥāyir i Kurd* (cf. PL. ii p. 188) i p. 59 n.
- P. 1085. 'Abbās Iqbāl died on 21 Bahman 1334/21 (?) Feb. 1956 (for an obituary notice by Iraj Afshār see *Farhang i Irān-zamīn* iii/4 (A.H.S. 1334/1956) pp. 411-16).
- P. 1094, n.1. For the *Akḥbār al-ṣanādīd*, an Urdu history of the Rōḥēlahs in two volumes by M. Najm al-Ghanī Khān (Lucknow (N.K.) 1918), see the R.A.S. cat. of printed books p. 280.
- P. 1106, l. 7. [*Durrat al-akḥbār*.] The translator was Nāṣir al-Dīn b. 'Umdat al-Mulk Muntajab al-Dīn al-munshi' al-Yazdī, author of the *Simṭ al-'ulā* (cf. PL. i pp. 358, 1297): see *Simṭ al-'ulā*, ed. Iqbāl, introd. p. viii, *Dharrī'ah* viii p. 89 no. 224.
- P. 1106, l. 19. Tihārān A.H.S. 1318/1939-40 should be read (see *Dharrī'ah* viii p. 90<sup>9</sup>).
- P. 1107, l. 9. [*Tarjamah i Ta'rīkh al-ḥukamā'*.] Also *Mishkāt* iii/2 pp. 693-4 no. 921, according to the colophon of which

<sup>1</sup> i.e. Prem Nath. Bazaz is doubtless Bazzāz.



manuscript (and also the Vatican MS.) the translation was completed on 4 Jumādā 'l-Ūlā 1099/7 March 1688.

P. 1123, l. 4. *Insert* :

BIOGRAPHY : (m) PLACES (33a). NĀ'IN.

See PL. ii p. 181.

P. 1127, l. 2. For *al-Jalāliyah* see *Dharī'ah* ii p. 408 no. 1629 (*Unmūdhaq al-'ulūm*).

P. 1128, n.4. Bamaghānī is the correct spelling according to *Raiḥānat al-adab* i p. 152<sup>10</sup> (cf. PL. ii p. 186 n.4).

P. 1131, l. 16. Aḥmad b. M. 'Alī Bihbahānī died in 1235/1819-20 according to *Dharī'ah* iii p. 466.

P. 1134. M. 'Alī died in 1309/1891-2 before completing *Najm* 3 of his *Nujūm al-samā'*, which was completed by his son Mahdī (MS. at Lucknow in Nāṣir Ḥusain's library [cf. Nadhīr Aḥmad p. lxxx]: see *Dharī'ah* iv p. 416 ult.).

P. 1135, l. 9 (cf. p. 1354<sup>10</sup>). ['Abd al-'Azīz Jawāhir al-Kalām.] More fully (see *Dharī'ah* i p. 8 no. 33) Sh. 'A. al-'Az. b. 'Abd al-Ḥusain b. 'Abd 'Alī b. M. Ḥasan [al-Najafī] *ṣāhib al-Jawāhir* [i.e. *Jawāhir al-kalām fī sharḥ Sharā'i' al-Islām*, completed in 1250/1834-5: see *Dharī'ah* v p. 275 no. 1296, *Hadīyat al-aḥbāb* p. 192]. Evidently, therefore, this author has adopted as his family name the title of his great-grandfather's famous work.

P. 1146, l. 13. The correct vocalisation is probably *Qaṣr* [not *Qīsar*] *al-āmāl bi-dhīkr al-ḥāl* . . . For the use of *qsr* with the preposition *bi* see *Sindbād-nāmah*, ed. Ateş, p. 206<sup>4</sup>: *u jumlah i nahmat i khawāsh bi-iltiqām i aghdhiyah i nazīf maqṣūr gardānīdah*.

P. 1148. For M. Ḥusain Khān b. Bāyram 'Alī Khān see also Sir John Malcolm's *Sketches of Persia*, ii, London 1827, pp. 189-204.

P. 1148, l. 26. For the "Persian youths" sent to England in 1815 see G. Fowler *Three years in Persia* ii (London 1841) pp. 61, 185.

P. 1148, l. 27. " . . . the Prince Kāim Maḳām, i.e. 'Abbās Mīrzā, son of Faṭḥ 'Alī Shāh": so Rieu, but presumably the person referred to is not 'Abbās Mīrzā, whose title was

Nā'ib al-Saltānah, but Mīrzā 'Isā Qā'im-maḳām (d. 1237/1821-2: cf. *Raiḥānat al-adab* iii p. 255; PL. i p. 338<sup>5</sup>).

P. 1157. For M. 'Alī Pīr-zādah Nā'inī see Balāghī *Tārīkh i Nā'in* (cf. PL. ii p. 181) p. 45 (portrait), *Ansāb i khūnadānḥā-yi mardum i Nā'in* p. 17.

P. 1166. [Fakhr al-Dīn Mubārak-Shāh.] That Fakhr i Mudabbir was a different person from Fakhr al-Dīn Mubārak-Shāh Marwarrūdī was argued by Āghā 'Abd al-Sattār Khān in *Islamic culture* xii (1938) pp. 397-404 (see *Oriens* 1/1 (1948) p. 143). My conclusions were arrived at independently, since Āghā 'Abd al-Sattār Khān's article, published in one of several years missing from my set of *Islamic culture*, had not, and even now has not, been seen by me. (C.A.S.).

P. 1175. Sh. 'Abbās Qummī died at Najaf on 23 Dhū 'l-Hijjah 1359/22 Jan. 1941 (see *Dharī'ah* iv p. 74 and elsewhere; *Raiḥānat al-adab* ii pp. 318-19 (portrait)).

P. 1176, l. 4. Yahyā Daulatābādī, b. at Daulatābād in the *dihistān* of Burkhwar (north of Isfahān), died A.H.S. 1318/1939-40 (see *Sukhanawarān i nāmī i mu'āsir* ii p. 281 (portrait)). For another biography, in which the date of his death is not mentioned, see Muṣliḥ al-Dīn Mahdawī *Tadhkirah i shu'arā-yi mu'āsir i Isfahān*, Isfahān A.H.S. 1334/1955, pp. 542-6 (portrait).

P. 1177, l. 7. "Was crucified" = *maslūb gardīd*. A more appropriate translation would doubtless be "was hanged".

P. 1179. *Insert* :

1666A. M. 'Alī ma'rūf bah Mudarris [b. M. Tāhīr] Tabrizī [Khīyābānī].<sup>2</sup>

*Raiḥānat al-adab* : see PL. ii p. vi.

P. 1181 (9). [Mīrzā Muḥammad, C.I.E.] According to *Debrett's peerage, baronetage and companionship*, 1930 p. 1341 (and other years to 1934) he was born in 1884, joined British Residency in Persian Gulf 1900 [in 1909 he was Oriental Secretary to Major (afterwards Sir) Percy Cox: see Wilson (A) *SW. Persia* . . ., London 1941, p. 93<sup>2</sup>]; transferred to Political Office, Basrah, 1915; became a 1st class Magistrate

<sup>2</sup> Khīyābān is a *mahallā* in Tabriz (see Muṭṭahidī *Rijāl i Adhurbāyjan* . . . p. 73<sup>10</sup>).



and Judge of Court of Small Causes 1915; . . . Political Officer, Karbala, 1919; Pres. Civil Courts . . . 1920-21; resigned Govt. Ser. 1923; cr. C.I.E. 1919.

P. 1182 (17). [*Maẓhar al-ḥaqq*.] Instead of *al-mashhūr* read *al-mashṭahir*.

This work devotes special attention to the Sarwānī Afghāns, the author's own tribe (p. 23 sq.).

P. 1183 (32). For Colonel M. Taqī Khān (b. 1309/1891-2 at Tabriz, d. Šafar 1343/Sept. 1924) see Maḥdī Mujtahidī *Rijāl i Adhār-bāygiān* pp. 43-6.

P. 1183, n.1. For Riḍā-zādah "Shafaq" see also *World biography*, New York 1948, under Schafagh.

P. 1186 (9). [Hāji Āqa.] Cf. *Dhārī'ah* ii p. 363<sup>2</sup>.

P. 1192, l. 7 from foot. [(*Tafsīr i Hurūfī*).] This is the *Jāwidān-nāmah* of Faḍl Allāh Hurūfī (see H. Ritter's review in *Oriens* 8 (1955) p. 145 and his article *Die Anfänge der Hurūfiske* in *Oriens* 7 (1954) pp. 1-54).

P. 1195 (ad p. 13<sup>2</sup>; cf. p. 1210<sup>15</sup>). For the *Jāmi' al-sittīn* see also *Dhārī'ah* v p. 57 no. 216.

P. 1200, l. 10. [*al-Baḥr al-mawwāj*.] See also *Dhārī'ah* iii p. 49 no 118, where the author is said to be Tāj al-Dīn al-Ḥasan b. M. al-Iṣfahānī (d. 1085/1674-5), the father of al-Faḍl al-Hindī.

P. 1200, l. 13. For Bahā' al-Dīn M. b. Shaikh-'Alī Sharīf Lāhijī see *Tārīkh i 'ulamā u shu'arā-yi Gīlān* p. 79; *Dhārī'ah* vii p. 282 no. 1388 (*Khair al-rijāl* [a chronogram = 1075/1664-5]).

P. 1206, l. 13. For Sh. Asad Allāh Izad-Guṣṣasb "Shams" Gulpāyagānī (b. circ. 1303/1885-6, d. 5 Jumādā I 1366/27 March 1947) see Muṣliḥ al-Dīn Maḥdawī *Tadhkirah i shu'arā-yi mu'āṣir i Iṣfahān* pp. 279-82 (portrait).<sup>1</sup> For his *Shams al-tawārīkh*, a *tadhkirah* of legists, philosophers, mystics and poets composed in 1331/1913 and published at Iṣfahān, see *Dhārī'ah* iii p. 38 no. 140.

P. 1206 ult. For S.M.'Aṣṣār see Balāghī *Maqālāt al-ḥunafā'* [cf. *PL* ii p. 182] pp. 261-2; M. 'Alī Mudarris *Raiḥānat al-adab* iii p. 88.

<sup>1</sup> The same portrait in Balāghī's *Maqālāt al-ḥunafā'* [cf. *PL* ii p. 182] p. 62.

P. 1207, l. 10. For S.Kāzīm 'Aṣṣār see *Maqālāt al-ḥunafā'* [cf. *PL* ii p. 182] pp. 260-1.

P. 1207, l. 27. For Sh. M. Sangilajī (b. 1896, Professor of Islamic Law in the University of Tih-rān) see *World biography*, New York 1948, p. 3291 (under Mohammad, Sangelaji).

P. 1209, l. 7. Read *Ḥaqā'iq*.

P. 1209, l. 17. [*Āyāt al-wilāyah*.] This work was composed in 1094/1683 or 1095/1684 by Abū 'l-Qāsim b. M. Nabī (so *Dhārī'ah* i p. 49; the *Mishkāt* cat. says simply Muḥammad) b. Ḥusain Sharīfī Dhahabī, *ma'rūf bi-Mirzā Bābā*, Shīrāzī. For a MS. (acephalous, dated A.H. 1098/1686-7, corrected and marginally annotated by the author) see *Mishkāt* i p. 1 no. 1.

P. 1210 (10a). [*Jawāhir al-īmān*.] According to *Dhārī'ah* v p. 264 no. 1269 the *J. al-ī. fī tarjamat Tafsīr al-Qur'ān* was begun in 1318/1900-1 by Sh. M. Bāqir Yazdī Shīrjānī Kirmānī b. M. Ismā'īl al-tājir. The edition of 1320 is mentioned in the *Dhārī'ah*, but not the place of publication.

P. 1221, l. 7 from foot. [*Mulḥatār A'mā Iṣfahānī*.] For the *Durj i madāmīn* completed by him in 949 see *Dhārī'ah* viii p. 59 (cf. *Dhārī'ah* iii p. 156<sup>2</sup>).

P. 1227, l. 2. For Maẓhar al-Dīn see *PL* ii p. 71<sup>14</sup>.

P. 1230, l. 15. Read A.H.S. 1313/1934-5.

P. 1234, ll. 5-29. [*Muntakhab al-tawārīkh i Mu'inī* = Anonym of Iskandar.] See the addendum to *PL* i p. 86, ll. 13-22, in *PL* ii p. xi *supra*.

P. 1235, l. 20. [*Dhail i Jāmi' al-tawārīkh i Rashīdī*.] Insert: *Le Zail-i Gāmi'u-t-tawārīkh-i Rashīdī de Ḥāfiẓ-i Abrū et son édition par K. Bayani. Par Félix Tauer* (in *Archiv Orientalni* xx/1-2 (1952) pp. 39-52, xxi (1953) pp. 206-17, xxii (1954) pp. 88-98, 531-43, xxiii (1955) pp. 99-108. Important for textual criticism).

P. 1235, l. 29. [*Dhail i Zafar-nāmah i Shāmī*.] Another edition; *Tih-rān* A.H.S. 1328/1949 (ed. Bahman Karīmī. Cf. Probsthain's *Orientalia nova* 3 (1949-51) p. 48).

P. 1240, l. 23. [*Tadhkirat al-tawārīkh*.] Also *Tashkent Acad.* i 153 (A.H. 1010/1601, autograph).



- P. 1259, l. 26. [*Taṣwīr i balāghat*.] The place is Ḥaidarābād (see 'Aligarh Subh. ptd. bks. p. 46).
- P. 1264, lines 12, 13 and 18. Baraghānī is the correct spelling according to *Raiḥānat al-adab* i p. 152<sup>10</sup> (cf. *PL* ii p. 186 n.4).
- P. 1265, l. 11. [*Ḥaqqā'iq*.] This seems to be the work which is called *Ḥaqqā'iq i Nāpiri* in *Dharī'ah* vii p. 36, where the author's name is given as Abū 'l-Qāsim b. 'Alī Akbar Bidābādī Iṣfahānī (d. 1301/1883-4) and the work is stated to have been printed twice in Persia.
- P. 1266, l. 27. [*Kanz al-maṣā'ib*.] Āṣafīyah iii p. 108 [no. 1016] should have been described as a Bombay edition of 1274/1857-8. The author, S. M. Ḥasan Āqā Khān [I, d. 1881, buried at Bombay], was the father of S. 'Alī-Shāh [Āqā Khān II, d. 1885 at Poonah], the grandfather of S. Sulṭān-Muḥammad Shāh [Āqā Khān III, d. 11.7.1957 near Geneva] and the great-great-grandfather of S. Karīm b. 'Alī Khān [Āqā Khān IV, b. 1937]. A work entitled '*Ibrat-afzā*' by S. M. Ḥasan Āqā Khān was published at Bombay in 1278/1861-2 (see *Amīr i Kabīr u Irān*, by Farīdūn Ādamīyat, 2nd ed., Tihirān 1334/1955-6, p. 509).
- P. 1267, l. 3. 'Abd al-Raḥīm, not 'Abd al-Karīm, seems to be correct (see *PL* i p. 228 (11)).
- P. 1275, l. 12. "Rumūz" is presumably a *takhalluṣ* similar to Hādī Sabzawārī's "Asrār".
- Pp. 1275-6. [(*Dhail i Zafar-nāmah*) or (*Tārīkh i Tāj i Salmānī*).] See the addendum to *PL* i p. 291, ll. 13-18, in *PL* ii p. xv.
- P. 1279, l. 9. [*Tārīkh i Maḥmūd b. Khwānd-Amīr*.] Ellis Coll. M 232 = Cambridge 2nd Suppt. 200 (1).
- P. 1288 (6). For Rukn-zādah Ādamīyat (M. Ḥusain Rukn-zādah Shīrāzī), founder and editor of the periodical *Ādamīyat* (Shīrāz, A.B.S. 1305/1926—), see *Tārīkh i jarā'id* . . . i pp. 104-5.
- P. 1293, l. 17. [*al-Iṣfahān* (sic).] See also *PL* ii p. 172<sup>6</sup>.
- P. 1294, l. 23. [*Tāhīrī's Tārīkh i Yazd*.] See *PL* ii p. 175, l. 4 from foot.
- P. 1295, l. 2. "Lake" should be corrected to "Lane" (cf. *PL* ii p. 166<sup>27</sup>).

- P. 1295, l. 17. For Rukn-zādah Ādamīyat see *PL* ii p. xxxvi (addendum to p. 1288 (6)).
- P. 1297, l. 16. For Ibrāhīm Badā'i'-nigār see *al-Ma'āthir wa-'l-āthār* p. 186.
- P. 1299, l. 3. [Malik al-Mu'arrikhūn 'Abd al-Ḥusain Khān.] See also *PL* ii p. 170.
- P. 1299, l. 23. [Nādir Mirzā Qājār.] See also *PL* ii p. 169.
- P. 1299, l. 31. ["Sipīhr".] See *PL* ii p. 169<sup>14</sup> and n.1 on that page.
- P. 1308, l. 4. [Farīdūn Malkum.] Prince Freydown Malcom (to use his own spellings) was educated at Eton, played a small part in Paris in the history of the Persian Revolution (see Malik-zādah *Tārīkh i inqilāb i mashrūfiyat i Irān* ii p. 226) and died on 4 June 1954, aged seventy-eight, on a bus at Dumpton, while on a visit to Broadstairs (see *The Times* 7.6.54 (deaths); *The East Kent Times* [Ramsgate] 9.6.54 p. 9; *The Thanet Advertiser* [Ramsgate] 11.6.54 p. 6; *The Isle of Thanet Gazette* [Margate] 11.6.54 p. 11). He made a bequest to Eton College in memory of his "dear tutor", E. L. Vaughan (see *Evening Argus* [Brighton] 14.9.54).
- P. 1314, ll. 33-4. [*Ā'in i Akbarī*.] Vol. ii of Sir Jadu-Nath Sarkar's revised edition of Jarrett's translation was published subsequently (see *Luzac's O.L.* lxi/2 (1950) p. 43).
- Pp. 1322-3 (cf. pp. 647, 690). [François Gottlieb<sup>1</sup> Koine.] See *PL* ii p. xxii, l. 8.
- P. 1331. For M. Zuhūr b. Maulawī Zuhūrī see Rieu i p. 319, l. 16 and n.a, where on the authority of the *Basūtin al-salāfin* he is called Mullā Zuhūr, son of Mullā Zuhūrī Qā'inī and is stated to have been the favourite poet of Sulṭān Muḥammad 'Ādil-Shāh, who in 1051 conferred upon him the office of court chronicler. Zuhūrī Qā'inī was presumably a different person from Zuhūrī Turshīzī.
- P. 1331, l. 13. [*Muḥammad-nāmah*.] Ellis Coll. M 232 = Cambridge 2nd Suppt. 188.
- P. 1338. For S. Ḥusain "Thamar" Nā'inī see also Balāghī

<sup>1</sup> Gottlieb ?



*Ansūb i Khānadān-hā-yi mardum i Nā'in* (cf. PL. ii p. 181) p. 98.

P. 1339, l. 16. ['Alī Ḥasan Khān.] Edwards's ascription of the *takhalluṣ* "Āshiqī" to this author is apparently due to a misunderstanding (cf. PL. i p. 1436a, n.1).

P. 1340, l. 7 from foot. *Instead of spent read spelt.*

P. 1341, l. 29. [*Sukhanwarān i nāmī i mu'āṣir.*] Insert:  
Vol. ii, **Tihrān** [A.H.S. 1331/1952†] (author's preface dated 10.12.1330. 288 pp.).

P. 1345, l. 11. [*Aḥwālāt i . . . Aḥmad . . . al-Aḥsā'i.*] According to *Dharī'ah* iv p. 89 no. 391 this work, published at Bombay in 1310, is a translation by M. Tāhir of a biography by Aḥsā'i's son, Sh. 'Abd Allāh b. Aḥmad.

P. 1348. [Malik al-Mu'arrikhīn 'Abd al-Ḥusain Khān.] See also PL. ii p. 170.

P. 1349. [Ḥusain Makkī (pseud. Faridūn Ādamīyat).] This identification of Ḥusain Makkī with Faridūn Ādamīyat is based on the following passage:

"C'est à la vie de l'éminent président du conseil persan et commandant en chef de l'armée persane à l'époque de Nāṣiru'd-Dīn Šāh, qu'est consacré l'ouvrage de Ḥosein Mekkī (qui le signa du pseudonyme d'Ādamīyat Faridūn) intitulé *Amīr-i Kabīr wa Irān yā warākī az tāriḥ-i siyāsi-yi Irān* . . . C'est l'œuvre d'un jeune historien, présentée comme thèse de doctorat à l'Université de Tehrān. L'auteur y travailla pendant sept ans et publia son livre à l'occasion du 95<sup>e</sup> anniversaire de la mort de Mirzā Taqī Ḥān, nommé Amīr-i Kabīr ou Amīr-i Nizām . . . La première édition du tome I de l'ouvrage de Ḥosein Mekkī (dont nous avons entre nos mains la seconde édition) fut épuisée en six semaines . . ." (Franciszek Machalski *Quelques remarques* . . . [see PL. i p. 1178 n.1] p. 101).

These sentences suggest special knowledge, but nevertheless it seems at least possible that there is here a confusion of two different persons who have written works on the

same subject. Dr. Faridūn Ādamīyat, at one time 2nd Secretary at the Persian Embassy in London (see *Whitaker's Almanack* 1948 p. 927b, 1949 p. 963b), is the author of *Amīr i Kabīr u Irān*, of which a second edition (*chāp i duwum*), revised and enlarged, was published in 1334/1955-6† (510 pp. Mu'assasah i Maḥbū'ātī i Amīr i Kabīr. Chāp i Pīrūz). On p. [iii] of that edition are mentioned two other works by the same author, namely, *Bahreīn Islands: a legal and diplomatic study of the British-Iranian controversy* and *The diplomatic relations of Persia with Britain, Turkey, and Russia, 1815-1830*. On p. 503 the author mentions that his work, originally published in three volumes (cf. PL. i p. 1350<sup>a</sup>), was being reprinted after ten years. On the other hand the work of Ḥusain Makkī (entitled *Zindagī i Mirzā Taqī Khān Amīr i Kabīr*, or the like, and apparently unmentioned by F. Ādamīyat) seems to have been published originally in 1945 or thereabouts and the second edition in 1950 or 1951 (cf. PL. i p. 1350<sup>a</sup>). This problem must be solved by someone having access to all these editions: meanwhile the statements made in PL. i p. 1349<sup>20</sup>-p. 1350<sup>14</sup> should not be accepted without verification.

P. 1353, l. 6. [*Rijāl i Isfahān yā Tadhkirat al-qubūr.*] Cf. *Dharī'ah* x p. 96 ult. no. 193. This second edition of the *Tadhkirat al-qubūr* is so greatly enlarged that it may be regarded almost as an independent work best referred to as *Rijāl i Isfahān* (rather than *T. al-q.*, 2nd ed.) and Muṣliḥ al-Dīn Mahdawī as the joint author, not merely the editor.

P. 1353, l. 8. The words "the author's son" should be deleted. For S. M. Ḥusain *mulabbab bi-Muṣliḥ al-Dīn Mahdawī farzand* i S. M. Taqī *maḥḥūr bah* S. Shihāb al-Dīn al-Mūsawī al-Isfahānī see S. 'Abd al-Ḥujjah Balāghī *Farhang i Tārīkh i Nā'in* (cf. PL. ii p. 181) p. 74. Among his works is *Tadhkirah i shu'arā-yi mu'āṣir i Isfahān* (Isfahān A.H.S. 1334/1955†).

P. 1353, l. 5 from foot. *Instead of Barkhwār read Burkhwār.*



## Vol. II, pt. 1

[These are mainly additions from catalogues which arrived when the earlier pages of this part were already in type.]

P. 2, l. 4. *Insert*:

(e) *Tauḏīh al-ashkāl*, by Maḥdī b. Abī Dharr Nirāqī (cf. PL. i pp. 219, 1263): *Mishkāt* iii/2 pp. 868-9 no. 1076 (where another MS. in the Madrasah i Sipahsālār is mentioned).

P. 3. [Ibn Sinā.] Of the works published in honour of the millenary of Ibn Sinā<sup>1</sup> the following, among others, are important from the bibliographical point of view: (1) *Fihrist i nuskhah-hā-yi muṣannafāt i Ibn i Sīnā* (French title: *Bibliographie d'Ibn Sina*), by Yaḥyā Maḥdawī, Tihirān A.H.S. 1333/1954† (Tihirān Univ. Pubs., no. 206); (2) *Zindagī u kār u andīshah u rūzgār i Pūr i Sīnā* (English title: *Avicenna: his life, works, thought and time*), by Sa'īd Nafīsī, Tihirān A.H.S. 1333/1954† (Dar rāh i dānīsh [Towards learning], 3. Kitāb-khānah i Dānīsh).

P. 6. [Naṣīr al-Dīn Ṭūsī.] Of the works published in connexion with the 700th anniversary of Ṭūsī's death<sup>2</sup> the following, among others, are important from the bibliographical point of view: *Aḥcāl u āthār i . . . M. b. M. b. al-Ḥasan al-Ṭūsī mulaqqab bah Khawājah Naṣīr al-Dīn*, by Mudarris Raḍawī, Tihirān A.H.S. 1334/1956 (Tihirān Univ. Pubs., no. 282) and *Fihrist i numāyish-gāh i āthār i . . . Ṭūsī dar Kitāb-khānah i Millī . . .* [presumably by Maḥdī Bayānī, who has signed the preface], Tihirān A.H.S. 1335/1956 (12 pp. Univ. Pr.).

P. 11, l. 15. [Malik-Muḥammad's *Jabr u muqābalah*.] Also *Mishkāt* iii/2 pp. 874-5 nos. 1080 (circ. A.H. 999/1590-1), 1081 (A.H. 1257/1841).

P. 18, l. 1. [Arastū-jāh.] The spelling is that of 'Abd al-Majīd's Urdu dictionary *Jāmi' al-lughāt*.

P. 22 (cf. pp. 101, 167). For Najm al-Daulah 'Abd al-Ghaffār Khān see also *Raiḥānat al-odab* iv p. 168 (portrait).

<sup>1</sup> For a list of such publications see *Indo-Iranica* vii/3 (Sept. 1954), pp. 41-2.

<sup>2</sup> For a list of those published by the University of Tihirān see *Farhang i Irān-cumīn* iv/3 (A.H.S. 1333/1956) pp. 311-12.

P. 28, l. 10. *Insert*:

(23a) *Majma' al-arqām* (beg. *al-Ḥ. li-Man lam yaṭra' alaihi 'l-hadd wa-'l-hisāb*), composed apparently in Bukhārā circ. 1210/1796 by an unknown author and divided into five *bābs*: Tashkent Acad. i p. 219 no. 493 (42 foll. Early 19th cent.).

P. 30 (47). [*Risālah i 'aql i anāmīl*.] For another short work on this subject see *Mishkāt* iii/2 p. 837 no. 1052 [944 (5)].

P. 31, l. 24. *Insert*:

60A. *Bahā' al-Dīn M. b. Ḥusain al-'Āmilī* died at Iṣfahān in 1031/1622 (see PL. ii pp. 11, 87; etc.).

*Auzān i shar'ī* (beg. *al-Ḥ. l. R. al-'Ā. . . wa-ba'd bar damā'ir i ūlī 'l-abṣār huwaidā*), in twelve *faṣls*, composed for Sulṭān M. Khudā-bandah Ṣafawī (A.H. 985/1578): *Mishkāt* iii/2 p. 838 no. 1054 [889] (foll. 58-67, A.H. 1202/1787).

P. 36, l. 7 from foot. [*Tarjamah i Thamarah i Baṭlamyūs*.] Also *Mishkāt* iii/2 pp. 856-8 no. 1068 (A.H. 1055/1645).

P. 39. [Abū Ma'shar.] Presumably based on no. (1) is:

*Mukhtaṣarī dar ma'rifat i sālhā-yi mawālīd u aḥkām i ān muntakhab az kalām i . . . Abū Ma'shar . . .* (beg. *al-Ḥ. l. R. al-'Ā. . . a. b. in mukhtaṣarī-st . . .*), in nine *maqālahs*: *Mishkāt* iii/2 pp. 941-2 no. 1146 [478] (foll. 7b-136a, A.H. 1016/1607 (?)).

P. 41, l. 9. *Insert*:

74A. *Iftikhār al-Ḥukamā'* Abū 'l-Qāsim ['Ubaīd Allāh b. al-Ḥasan] *al-mulaqqab bi-Ghulām Zuḥal* died on 3 Muḥarram 376/15 May 986 (according to Hilāl al-Ṣābi' [d. 448/1056] cited by Ibn al-Qiftī<sup>1</sup> (cf. Tashkent Acad. i p. 225<sup>2</sup>)).

*Gustār andar aḥkām i ittiṣāl i qamar bi-kawākib i mutahaiyirah dar burūj chūn az ijtīmā' u istiḡbāl bāz gardad* (beg. *al-Ḥ. l. R. al-'Ā. . . Gustār andar . . . bāz gardad az taṣnīf i I. al-Ḥ. A. 'l-Q. al-mulaqqab bi-Gh. Z.*), an astrological dissertation in five *faṣls* ((i) *Faṣl i Zuḥal*, (2) *Faṣl dar su'ūd u nuḥūs i Mushtarī ast*, and so on), presumably translated from an Arabic original, of which it is

<sup>1</sup> See *Tārīkh al-Ḥukamā'* (cf. PL. i p. 1107), pp. 224-5.



perhaps only one chapter: **Tashkent Acad.** i p. 224 no. 505 (19 foll. 19th cent.).

P. 42, l. 6. ['Abd al-Rahmān al-Sūfi.] *Insert*:

(2) (*Risālah i usṭurlāb*) (beg. *Sp. Izad ta'ālā rā kih Afrīnandah i Bandagān ast . . . Ch. g. 'A. al-R. b. 'U. . . chūn dīdam*), in forty-six fasls: **Mishkāt** iii/2 p. 829 no. 1041 (circ. A.H. 1055/1645).

P. 43, l. 7. *Insert*:

77A. Abū Sa'īd Aḥmad b. M. b. 'Abd al-Jalīl al-Sijzī was alive in 358/969 and 389/999 (see *PL* ii p. 39<sup>17-20</sup>).

*Jāmi'* i *shāhī* (?)<sup>1</sup> an astrological work, possibly by Aḥmad . . . al-Sijzī: **Mishkāt** iii/2 pp. 870-2 no. 1078 [912] (*Maqālat* iii-v (*Tālī* i *kūdak* . . . , *Ikhṭiyār i kārhā*, *Gustārī az Abū Ma'shar i Balkhī u kitāb i M. b. 'Umar al-Bāziyār*), beg. *Maqālat i siyyum az k. i J. i sh. . . Chūn buzurgtarīn i hālā*. Colophon: *Tammāt al-kitāb i Jāmi' al-shāhī ba-iārīkh i awīal i Dhū 'l-Qa'dah* 996. 147 foll.).

P. 43, l. 21. [M. b. Aiyūb's "astrological treatise".] Also **Mishkāt** iii/2 p. 828 no. 1039 ("Istikhṛājāt dar khawāstan i 'umr u hālā"). Circ. A.H. 1055/1645).

P. 47, l. 14. [*Kifāyat al-ta'lim*.] Also **Tashkent Acad.** i 507 (14th cent.), 508 (early 19th cent.).

P. 48, l. 15. [*Jawāmi' i aḥkām al-nujūm*.] Also **Mishkāt** iii/2 pp. 876-9 no. 1083 (n.d.).

P. 48, l. 28. [*Burhān al-kifāyah*.] Also **Mishkāt** iii/2 pp. 838-9 no. 1055 (A.H. 995/1587).

— l. 33. *Insert*:

Anonymous abridgment: *Guzidah i Burhān al-kifāyah* (beg. . . . *Bi-dān-kih in risālah kitābī-st intikhāb kardah shudāh az k. i B. al-k.*): **Mishkāt** iii/2 pp. 934-5 no. 1139 (not later than A.H. 1228/1813).

P. 53, l. 7. [(*Bist bāb dar usṭurlāb*).] Also **Mishkāt** iii/2 p. 841 no. 1057 (A.H. 1104/1692-3 probably).

<sup>1</sup> This is the title given to the work both at the beginning of *Maqālat* iii and in the colophon, but it appears from the description that Aḥmad . . . al-Sijzī does not occur in the MS. as the name of the author. In any case the work is evidently different from *al-Jāmi' al-shāhī*, which consists of fifteen astrological tracts in Arabic by Aḥmad . . . al-Sijzī (see Rieu, *Arabic Suppl.* no. 776).

l. 22. Another edition: **Tihṛān** A.H.S. 1335/1956† (*Risālah i B. b. dar ma'rifat i usṭurlāb*, ed. Mudarris Raḍawī. Pp. x, 37. Tihṛān Univ. Publications, no. 307).

P. 54, l. 12. [Bīrjandī's *Sharḥ i Bist bāb dar usṭurlāb*.] Also **Mishkāt** iii/2 pp. 904-5 no. 1114 [829] (A.H. 1086/1675-6).

P. 55, l. 24. [*Madkhal i manzūm*.] Also **Mishkāt** iii/2 p. 944 no. 1149 (A.H. 1111/1700. Author's name not mentioned. Date of composition given here as 316 ("Sī-ṣad u shānzdah zi Hijrat būd"))<sup>1</sup>.

P. 56. [*Risālah i Mu'īniyah*.] Other MSS.: **Mishkāt** iii/2 pp. 953-4 nos. 1153 [1014 (1)] (old: see Dānīsh-pīzhūh's preface), 1154 [1094].

Facsimile of MS. no. 3503 [(1)], dated 658/1260, in the *Kitāb-khānah i Millī i Malik*<sup>2</sup>; *al-R. al-M. az Khwājah i Tāsī bā dībācha*'i az Muḥammad Taqī Dānīsh-pīzhūh. **Tihṛān** A.H.S. 1335/1956† (Tihṛān Univ. Pubs., no. 300. Univ. Pr.).

P. 56, l. 28. [(*Hall i mushkilāt i Risālah i Mu'īniyah*), or *Dhail i R. i M.*] The preface occurs in two forms, of which the first (beg. *Chūn 'ināyat i Rabbānī*: cf. *PL* ii p. 56 ult.) contains a formal dedication to Abū 'l-Shams (cf. *PL* ii p. 56<sup>3</sup>), while the second (beg. *Ba'd az farāgh*) has no such dedication and mentions no Ismā'īlī names.

Pp. 56-7. [(*Hall i mushkilāt i R. i M.*).] Another edition: **Tihṛān** A.H.S. 1335/1956† (*H. i m. i M. az Khwājah i Tāsī bā dībācha*'i az Muḥammad Taqī Dānīsh-pīzhūh. A facsimile of a MS. dated 658/1260 in the *Kitāb-khānah i Malik* (no. 3503[2]), beg. *Ba'd az farāgh*. Tihṛān Univ. Pubs., no. 304. Univ. Pr.).

P. 57, l. 1. The word "perhaps" should now be omitted, since, as indicated above, this "*dhail*" is, apart from the preface, identical with the preceding work.

Another MS.: **Mishkāt** iii/2 pp. 882-3 no. 1091 [923] (beg. *al-H. l. 'alā ifḍālīhi . . . chūn 'ināyat*. A.H. 889/1484).

P. 58, l. 3. [*Sharḥ i Sī faṣl*, composed in 727.] Also **Mishkāt** iii/2 pp. 916-17 no. 1124 [302(2)] (circ. A.H. 1111/1699-1700).

<sup>1</sup> If instead of *Sī-ṣad* we were to read *Shāsh-ṣad*, the date would at any rate fall within Tāsī's lifetime.

<sup>2</sup> Cf. *PL* i p. 1342 n.3.



- P. 58 penult. [*Sī faṣl dar taqwīm*.] Another edition: **Persia** 1303/1885-6 (likewise with the "*Khulāṣah i Bahā'ī*" and the "*Ha'at i Fārsī i Qūshchī*". See **Mishkāt** iii/2 p. 916<sup>4</sup>).
- P. 62, l. 3. [*Ahkām al-a'wām*.] Also **Mishkāt** iii/2 pp. 818-19 no. 1030 (A.H. 1291/1875).
- P. 62, l. 8 from foot. [*Ashjār u athmār*.] Also **Mishkāt** iii/2 pp. 831-3 nos. 1045, 1046 (both late apparently).
- P. 63 antepenult. [*Irshād*.] Also **Mishkāt** iii/2 p. 827 no. 1038 (circ. A.H. 889/1484-5).
- P. 64, l. 29. [*Ikhtiyārāt i Muzaḥḥarī*.] Also **Mishkāt** iii/2 p. 822 no. 1034 (once owned by Bahā' al-Dīn 'Āmilī, for whom see *PL*. ii p. 11, etc.).
- P. 64, l. 4 from foot. Bāyindirī is the spelling adopted in *Islam Ansiklopedisi*, but Bāyandurī seems to be correct (see Minorsky's *Persia in A.D. 1478-1490* p. 19).
- P. 65, l. 23. *Insert*:  
99A. In 729/1328-9 (= 698 Yazdgardī = 1640 Iskandarī = 251 Jalālī) was composed:  
*Risālah dar bāb i taqwīm dānistan* (beg. . . . a. b. īn muqaddamāt i chand ast kih dar ma'rifat i taqwīm wa-ghairah ba-kār āyad mushṭamil bar fuṣūḷi chand. Faṣl i awwal dar bāb i ḥisāb i jummal): **Mishkāt** iii/2 pp. 901-2 no. 1110 [302] (foll. 134-8. A.H. 1111/1699).
- P. 66, l. 12. [*Laṭā'if al-kalām*.] **Mishkāt** iii/2 pp. 936-7 no. 1141 was transcribed in 915/1509 by Muḥyī 'l-Dīn al-Anārī (cf. *PL*. ii p. 80).
- P. 69, l. 7. [*Zij i Sultānī i Gūrkanī*.] Also **Mishkāt** iii/2 pp. 891-3 nos. 1105 [471] and 1106 [499 (2)].
- P. 71, l. 8. [Birjandī's *Sharḥ i Zij i jadīd i Sultānī*.] Also **Mishkāt** iii/2 p. 915 no. 1123 [473] (A.H. 1213/1798).
- P. 74, l. 5. [*Panjāh bāb i Sultānī*.] Also **Mishkāt** iii/2 pp. 842-3 no. 1058 [893(2)] (probably circ. A.H. 1104/1692-3, defective).
- P. 76, l. 30. [*Qūshchī's Risālah dar ha'at*.] Also **Mishkāt** iii/2 p. 890 no. 1103 [959] (lacks *khātimah*).
- P. 77, l. 11. [*Sharḥ i Risālah i Qūshchī dar ha'at*, by Hibat Allāh Shāh Mir.] Also **Mishkāt** iii/2 pp. 919-20 no. 1126 [833] (acephalous and otherwise defective. 266 foll.).
- P. 82, l. 4. [Muzaḥḥar Gunābādī's *Sharḥ i Bist bāb dar taqwīm*.]

Also **Mishkāt** iii/2 pp. 905-6 no. 1115 [961] (A.H. 1098/1687).

P. 88, l. 12. *Insert*:

131A. Mullā M. Muḥsin "Faiḍ" b. Murtadā Kāshānī was eighty-three years of age in 1090/1679 when he drew up a list of his own works (reproduced in an abridged form comprising 101 titles in the *Nujūm al-samā'*, p. 122 penult.-p. 125, and thence in the Bānkīpūr catalogue, xiv pp 111-16, where they are more legibly printed). For further information see Brockelmann *Sptbd.* ii p. 584; etc.

*Mi'yār al-sā'āt* (beg. *Dam ba-dam nafas ba-nafas huzārān sp. u st.*), on auspicious and inauspicious times, in two *maqṣads* completed in 1026/1617: I.H. 3012, Bānkīpūr cat. xiv p. 115 no. 71, **Mishkāt** iii/2 pp. 950-1 no. 1151 [481] (16 foll. A.H. 1092/1681).

P. 89, l. 3. [*Tanbihāt al-munajjimān*.] *Insert*:

Edition: **Tihārān** 1284/1867-8 (see *Aḥwāl . . . i Shaiḥkh i Bahā'ī*, by Sa'īd Nafīsī, **Tihārān** A.H.S. 1316/1937-8 p. 202).

P. 104, l. 15. *Insert*:

177A. **Dhabīb-Allāh Bihrūz** [b. Abū 'l-Faḍl Sāwī, presumably the person already mentioned, *PL*. i p. 1173<sup>24</sup>] was for a time [around 1920] University Teacher of Persian at Cambridge (cf. Browne *Lit. Hist.* iii p. 540<sup>21</sup>). He is doubtless identical with Ham-radīf Sartīp **Dh.**-A. B. who is described as *Ra'īs i Kitāb-khānah i Bāsh-gāh i Afsarān* in the *Farhang i juḡhrāfiyā' i Irān*, vol. i p. [v].

*Taqwīm u tāriḫ dar Irān az raṣad i Zardusht tā raṣad i Khayyām*: **Tihārān** A.H.S. 1331/1952† (139 pp. Irān-kūdah, no. 15).

P. 107, l. 24. *Insert*:

(35a) **Mafātīḥ al-qadā'**. For a large work either bearing this title (cf. *PL*. ii p. 38) or having some connexion<sup>1</sup> with a work of this title as well as with 'Alī . . . M. i Sharīf, presumably the author of the *Burhān al-kifāyah* (*PL*. ii p. 48), see **Tashkent Acad.** i p. 233 no. 526 (opening words unfortunately not quoted. 358 foll. A.H. 1247/1831).

<sup>1</sup> Perhaps only by quotation or comment.



- P. 112, l. 4 from foot. *Insert* :  
 (85a) *Risālah dar ma'rifat i sa'adat u nuḥusat i darajat i buruj* (beg. *In risālah ist d. m. s. u n.*, etc.), with special reference to the views of M. b. 'Abd al-Raḥīm Kiyā'i and Tankalūshā (cf. *PL. ii* p. 35): *Mishkāt* iii/2 p. 887 no. 1097 [950 (6)] (foll. 142-54).
- P. 126 (e) [Qazwīnī's '*Ajā'ib al-makhlūgāt*.] Further MSS. insufficiently described are Blochet iv 2375 (A.H. 893/1488), Princeton 426 (A.H. 994/1586), Philadelphia Lewis Coll. p. 48 no. 41 (A.H. 1243/1827).
- P. 144, l. 21. [(*Tārīkh i Raudah i Mumtāz-Mahall*).] Cf. Berlin 538 (8 foll.) and perhaps also R.A.S. P. 175 (see p. xlvii no. (13) *infra*).
- P. 149, l. 28. Stirling: so spelt by Buckland, but Sterling is the spelling in the B.M. general catalogue and in the I.O. catalogue.
- P. 165. For another work by Ismā'il "Durdī" Iṣfahānī see Āṣafiyah ii p. 1218 (*Amrād i Musalmānān*, published A.H. 1303/1885-6).
- P. 167 (cf. pp. 22, 101). ['Abd al-Ghaffār Khān.] See also *Raiḥanat al-adab* iv p. 168 (portrait).
- P. 174, l. 22. Sarhang Aḥmad Iḥtisābiyān is described as *Mu'awin i Idārah i Kārguzīnī i Artish* in the *Farhang i jughrāfiyā' i Irān*, vol. i, p. [v]. Another work by him is: *Jughrāfiyā-yi kishwarhā-yi Āsiyā-yi gharbī u [sic?] ham-jiwār i Irān*: *Tihran* (see *Farhang i Irān-zamīn* i/1 (A.H.S. 1332/1953) p. 27).
- P. 187, l. 15. The general guide to Persia is presumably the "*Rāhnāmā-yi Irān* (Ministry of War map service), Tehran 1952" cited in some articles in the new *Ency. Isl.* (e.g. under Ardabil and Ardistan).
- P. 187, l. 18. In the new *Ency. Isl.* (article *andjuman*) *Anjuman i Athār i Millī* is translated "Committee for National Monuments". Consequently the translation "Persian Archaeological Society" may be incorrect.
- P. 192. The following, intended for inclusion in the appendix, were accidentally omitted:
- (1) Account of the building called Sih Gumbadh at Sārī,

by Shāh Darwish; Leningrad Mus. Asiat. (see *Mélanges asiatiques* iv (1863) p. 499).

(2) Account of Hamadān: Cambridge 2nd Suppt. 157 (1) (12 foll.).

(3) Account of the tribes of Luristān: Cambridge 2nd Suppt. 157 (3) (foll. 37-57).

(4) (*Aḥwālāt i Makkah i Mu'azzamah*), by M. Pārsā (?): see *PL. ii* p. 138 n.

(5) '*Ajā'ib al-amṣār*: *Lindesiana* p. 119 no. 450 (A.D. 1845).

(6) '*Ajā'ib al-makhlūgāt*, metrical: Eton 147.

(7) '*Ajā'ib u gharā'ib i Hind*, by 'Abd al-Qādir: *Lindesiana* p. 117 no. 503 (circ. A.D. 1760).

(8) ('*Ajā'ibāt i rub' i maskūn*) (beg. *Akwūn shurū' kunim dar sharḥ i ba'ḍi az āthār u 'alāmāt i ayyām i sābiq u dhikr i barkhī az 'ajā'ibāt i rub' i maskūn*): *Ethé* 2812 (1) (foll. 181-203).

(9) *Ajmēr*, a description of the town: *Lindesiana* p. 112 no. 778 (A.H. 1249/1833).

(10) *Bhūgōl*<sup>1</sup> (beg. *Bāb i auwal dar bayān i hāilāt i mukhtaṣarah i in jahān*), an originally English text-book of geography and astronomy in six *bābs* without preface, translated in 1835 by order of the Qādī 'l-quḍāt Maulawī Ghulām-Subhān Khān from a Bengālī version published in 1824 under the auspices of the Calcutta School-book Society: *Berlin* 355.

(11) Description of buildings at Shāhjahanābād with copies of inscriptions: R.A.S. P. 181.

(12) Description of buildings (mosques, madrasahs, mausoleums and citadels) in India, containing no date later than 1186/1772-3: *Upsala Zettersteen* 403.

(13) Description of the tomb of Shāh-Jahān, with inscriptions, etc. (cf. *PL. ii* pp. 143-5 ?): R.A.S. P. 175.

(14) *Dhikr i gharā'ib i rub' i maskūn* . . . Bodleian 1241 (21), is the *ikhtitām* of the *Ḥabīb al-siyar* (cf. *PL. ii* p. 135).

(15) A Gazetteer, or modern geographical dictionary,

<sup>1</sup> Sanskrit (Hindi etc.) *bhū* = earth, *gōl* = ball, sphere.



"curious rather than valuable," without title, author's name, preface or colophon, but evidently based largely on European geographies and containing the names and brief particulars of towns and countries in all parts of the world, especially in the western hemisphere: **Browne Coll. K. 8** (14) = Houtum-Schindler 45.

(16) Geographical account of the Persian empire (beg. *Hamd i bi-hadd u sitāyish i bi-'adad mar Khālīqī rā kih az katm i 'adam*) written apparently for a Bēg-zādah named Ishāq in the reign of Shāh 'Abbās I (A.H. 996-1038/1587-1629) and consisting of a meagre enumeration of the Persian provinces and their principal towns with the distances between them: **Rieu ii 813a** (foll. 107-23. 17th cent.).

(17) *Gharā'ib i rūzgār u 'ajā'ib i āthār* (beg. *Dar bayān i gh. i r. u 'a. i ā. kih Hadrat i Ashraf dīdah and u anwā' i maqāmāt kih az akābir i Kūhistān i mu'ammār warzīdah Qāla 'l-Ashraf Mā ra'aitu min gharā'ib al-mawjūdāt wa-'ajā'ib al-makhlūqāt*), on remarkable towns, islands, mountains, etc., seen by the author, who is called Hadrat i Ashraf in the heading and al-Ashraf<sup>1</sup> at the beginning of the work: **Bodleian 425** (foll. 20).

(18) *I'lām al-nās fi ahwāl Bandar 'Abbās*, on the history, geography, economics, etc., of Bandar i 'Abbās, by M. 'Alī b. Ahmad Khān known as Sadīd al-Saltānah: **Ma'ārif ii 343** (219 foll.).

(19) *Jughrāfiyā-yi Afghānistān*, for the fifth standard elementary, by M. Husain Khān: **Lahore A.H.S. 1306/1927\*** (Mufid i 'āmm Pr. Two editions, of 71 and 112 pp. respectively).

(20) *Jughrāfiyā-yi nizāmī i Afghānistān*, by 'Alī Khān Karīm Qwānlū [read Qūzānlū?]: printed (58 pp. See *Dharī'ah* v p. 118 no. 482).

(21) *Jughrāfiyā-yi nizāmī i Bain al-Nahrain*: printed Tihirān (see *Dharī'ah* v p. 118 no. 485).

(22) *Jughrāfiyā-yi tabrī i Afriqā*, for secondary

<sup>1</sup> It is not clear whether Ethé had any sound basis for his identification of this person with the poet "Hasrat" or "Ashraf", who lived in Muhammad Shāh's reign (see *Rieu ii 712b*).

schools: **Lahore A.H.S. 1305/1927\*** (Mufid i 'āmm Pr. 382 pp.).

(23) List of the caravanserais of Isfahān: **Rieu i 432b** (18th cent.).

(24) *Masāfāt i shahrhā-yi Hindūstān*, tables showing the distances of the provinces, districts and towns of India from one another according to the statistical surveys under the Moguls, especially Shāh-Jahān: **Ethé 732** (A.H. 1194/1780).

(25) *Mir'āt al-'ālam*, a compendium of geography and cosmography, by Sh. M. A'zam b. M. Shafī b. 'Abd al-Salām, in ten *bābs* ((1) the planets, fixed stars, etc., (2) smoke, clouds, snow, rain, etc., (3) mountains, (4) salt and sweet waters, (5) the divisions of the earth, (6) the Seven Climes, (7) the distances between various towns, (8) the wonders of the inhabited world, (9) precepts of prophets and philosophers, (10) moral tales and pious traditions): **Ross and Browne 138** (ends at beginning of *Bāb 6*, 18th cent.).

(26) *Mir'āt al-buldān*: **Āṣafiyyah i p. 594 no. 49** (A.H. 1006/1597-8).

(27) *Muraqqa' i Karbalā*, on the history and topography of Karbalā', by I'jāz Husain, **Amrōhah 1904\*** (124 pp.; illustrated).

(28) *Nuskah i khānwār u asāmī i wilāyat i Urūmī*, "geographische Liste der Provinz Urumia": **Chanykov 113**.

(29) *Qiblat al-āfāq* (beg. *Allāhumma ka-mā wallaita Nabīyaka qiblat<sup>2</sup> yardāhā*), an anonymous treatise in four *rukns* on the qiblah<sup>1</sup> and the position of various places in relation to it: **Bodleian 427**.

(30) Short tract (foll. 37-46) on deserts, beginning with the biyābān i Maghrib and followed (on fol. 42b) by an account of some cities, Ardabil, Qazwin, Nihāwand, Hamadān and two others, the headings of which are left blank: **Bodleian 429**.

(31) Tabulated list of stages between Lahore and Qandahār together with tables of distances from Delhi to Lahore,

<sup>1</sup> Cf. *PL. ii* pp. 88 (*Ḥusniyyah*), 114, etc.



Multān and Kashmīr, and from Āgrah to Benares and D'hākah: **Rieu** i 429a (late 18th cent.).

(32) Tabulated lists of stages and distances between (a) Mirzāpūr and Bijaigāh, (b) G'hōrāwal and Shāhpūr, (c) Benares and Nāgpūr, (d) K'hairāgāh and Nāgpūr, by four different routes, (e) Mirzāpūr and Nāgpūr, by three routes, (f) Delhi and Nāgpūr: **Rieu** i 429b (late 18th cent.).

(33) Tabulated list of stages between Mirzāpūr and Nāgpūr, by way of Rēwāh ("Rewa"), taken down from the dictation of Rag'hunāt'h Pandit: **Rieu** i 429b (late 18th cent.).

(34) *Takhtah i misāhat i Hindūstān*: **Āṣaffiyah** i p. 594 no. 65.

(35) *Ta'rif i Banāras u daryā-yi Gang* (beg. *Dibāchah az Mirzā M. Taqī. Hamdī kih tarrahān i bind' i adhkār*), a description of Benares by Mirzā M. Taqī Munshī, who wrote also a *Munāzarah i ā'inah u nishānah* (**Ethé** 1763 (15)): **Ethé** 1763 (14).

(36) *Tawārīkh i haft sair*, on astronomy and geography, by ? : **Lindesiana** p. 226 no. 449 (circ. A.D. 1760).

(37) Unidentified work on geography: **Cambridge** 2nd Suppt. 434 (acephalous. 86 foll. A.H. 1066/1656).

Finally it may be mentioned that the list of printed books composed or compiled by the teachers of the Dār al-Funūn College and others in E. G. Browne's *Press and poetry of Modern Persia* pp. 157-64 includes works on geography by Zakī Māzandarānī (p. 157 no. 3), 'Abd al-Ghaffār Najm al-Daulah (p. 158 no. 22: cf. **PL** ii pp. 22, 101, 167), Ridā Khān Muhandis al-Mulk (p. 158 nos. 30, 32, 33. Cf. **PL** ii p. 23), Asad Allāh Khān Muhandis al-Sultān (p. 158 no. 37), Āqā Khān Muḥāsib al-Daulah (p. 158 no. 42. Cf. **PL** ii p. 24), M. Ṣafī Khān Nāzim al-'Ulūm (p. 158 no. 43), and Sulaimān Khān Iqtisāb al-Mulk ("Pocket Atlas", p. 158 no. 44).

## A. MATHEMATICS

Krause = *Stambuler Handschriften islamischer Mathematiker*. Von Max Krause (Bremen). (In *Quellen und Studien zur Geschichte der Mathematik, Astronomie und Physik* . . . herausgegeben von O. Neugebauer, Kopenhagen, und O. Toeplitz, Bonn. Abteilung B: Studien. Band 3—(Schluss-) Heft 4, Berlin 1936, pp. 437-532).

1. **Euclid** (Eukleides) taught at Alexandria in the reign of Ptolemy I (306-283 B.C.). Of his *Elements* only one Arabic recension need be considered here, namely:

*Tahrīr Uqlidis*, as it is commonly called, or *Tahrīr kitāb Uṣūl al-handasah wa-'l-ḥisāb al-mansūb ilā Uqlidis* (beg. *al-H. I. 'l. minhu 'l-ibtidā'*), in fifteen *maqālāh*s completed in 646/1248 by Naṣīr<sup>1</sup> al-Dīn M. b. M. al-Ṭūsī (see Brockelmann i p. 510, *Sp̄td.* i p. 929; Krause p. 499; *Dhārī'ah* iii pp. 380 ult.-381).

Persian translations: (a) *Tarjamah i Tahrīr i Uqlidis* (beg. *Tā 'ināyat i rabbānī hijāb i intizār*), completed in 681/1282-3 by Quṭb al-Dīn Maḥmūd b. Maṣ'ūd al-Shīrāzī, Naṣīr al-Dīn Ṭūsī's pupil (who died in 710/1312: see *Ency. Isl.* under Quṭb al-Dīn (Wiedemann); Brockelmann ii p. 211, *Sp̄td.* ii p. 296), and dedicated to Amīr Shāh b. Amīr i sa'id Tāj al-Dīn Mu'tazz b. Zāhir: **Yenī Jāmi'** 796 (148 foll. A.H. 701/1301-2. Krause p. 508 (6)), **Nadhir Aḥmad** 245 (A.H. 780/1378-9. Bahādur Shāh, Mōchī Gate, Lahore).

(b) *Taqrīr al-Tahrīr*,<sup>2</sup> or *Tarjamah i Tahrīr i Uqlidis* (beg. *Shukr ast mar Khudā'i-rā kih az-Ū-at ibtidā'*), prepared in 1144/1731-2, in Muḥammad Shāh's reign, by Khair Allāh Khān b. Luṭf Allāh (cf. **PL** i p. 501<sup>14</sup>, ii p. 15 n.2, and p. 95) and divided into fifteen *maqālāh*s: **Ethé** 2260 (A.H. 1194/1780).

(c) *Tarjamah i Tahrīr i Uqlidis*.<sup>3</sup>

<sup>1</sup> Not Naṣīr.

<sup>2</sup> This title, not mentioned by **Ethé**, is that by which this commentary is designated by the author's son, M. 'Alī, in his preface to his father's *Taqrīb al-Tahrīr*, a translation and explanation of Ṭūsī's *Tahrīr al-Majīst* (see Bānkī-pūr xi 1058, *Iransow* 2nd Suppt. 1084).

<sup>3</sup> The identity of the translator is not disclosed in the Calcutta edition of 1824\*, which has no preface and begins immediately with the *ḥudūd* (*Nuqtah al-ḥisāb* i p. 1) *wa-jawāb al-ḥisāb* *ya'ni* *az-ḥisāb* *i-kih qibḥ i iḥṭar i bisīl bāḥand*, etc.).



Edition of Bks. I-VI: Calcutta 1824\* (*Tarjamah i shash maqālah i kitāb i T: i U. kih ta'rif i Khwājah N. al-D. i Tūsī ast.* Hindustani Pr. 262 pp.).

(d) *Tahrir i Uqlidis i manzūm*: Āṣafiyah i p. 808 no. 176.

2. Theodosius lived not later than the first century B.C. (see *Ency. Brit.*, etc.). His *Spherics* exist in at least three or four Arabic translations<sup>1</sup> and adaptations (cf. Brockelmann i p. 204<sup>32</sup>, *Sptbd.* i p. 366<sup>32</sup>, 368<sup>32</sup>; Krause p. 444 (3)). Of interest to students of Persian are:

(1) *Tahrir Ukar Thāūdhūsiyūs*, in Arabic, completed in 651/1253 by Naṣir al-Dīn M. b. M. al-Tūsī (H.Kh. ii p. 213; Brockelmann *Sptbd.* i p. 930<sup>18</sup>; Krause p. 502 (n); *Dharī'ah* ii p. 276 antepenult., iii p. 383 no. 1383).

Edition of the Arabic text: *Tihārān* 1304/1886-7 (in a collective volume, *Majma'at al-Ukarūt wa-'l-kutub al-mutawassīṭāt*,<sup>2</sup> *Dharī'ah* iii p. 382 penult., p. 383<sup>18</sup>).

Edition of a Persian version of Tūsī's *Tahrir*: *Persia* ("waṭbi'at al-tarjamah al-Fārisīyah bi-Īrān aiḍ<sup>33</sup> kamā fī ba'ḍ al-fahāris", *Dharī'ah* i p. 276 penult.).

(2) Chanykov 143 (acephalous).

(3) *Rā'id al-nufūs tarjamah i Ukar i Thāūdhūsiyūs*, by Ghulām-Ḥusain: Āṣafiyah i p. 810 no. 170.

3. Abū 'l-Wafā' M. b. M. b. Yahyā al-Būzajānī died in 387/997 or 388/988 (see Brockelmann i p. 223, *Sptbd.* i p. 400; *Ency. Isl.* under Abū 'l-Wafā' (Suter); *Tatimmat Siwān al-ḥikmah* p. 76 and, notes, p. 194; Krause p. 466).

*al-A'māl al-handasiyah*, in Arabic (see Brockelmann).

Persian translations: (a) *Tarjamah i kitāb i Abū 'l-Wafā . . . al-Būzajānī dar a'māl i handasiyah* (beg. *al-H. l. R. al-'ā. . . a. b. in tarjamah i k. Abū 'l-Wafā . . .*), by Shams al-Dīn Abū Bakr Shāh b. Najm al-Dīn Maḥmūd Shāh b. Ḥājī Tāj al-Dīn Kūdak: Blochet 772 (22) (early 17th cent.).

(b) *Tarjamah i A'māl i handasiyah*<sup>2</sup> (beg. *al-H. l. al-*

<sup>1</sup> For an Indian edition (Lahore [1897], pp. 44) of a translation ascribed to Qusṭā b. Lūqā and Thābit b. Qurrah see Fulton-Ellis coll. 835-6.

<sup>2</sup> For the meaning of *al-mutawassīṭāt* see *Dharī'ah* iii p. 380<sup>3</sup>.

<sup>3</sup> Presumably Būzajānī's work, though this is not stated in the catalogue.

*Muwaffiq 'alā 'l-sadūd fī 'l-aqwāl*), prepared at the instance of Abū Maṣṣūr Bahā' al-Daulah by a translator whose name would perhaps have been ascertainable, if the *Mashhad* MS. had not been defective at the end: *Dharī'ah* iv p. 79 ult., *Mashhad* iii, f. 17, MSS., no. 37 (defective at end. Old).

Persian commentary (?): *Futūhāt i ghaibiyah* (beg. *H. i bi-h. Khudāwandī-rā kih ba-yak fath*), if not a commentary, at least a work containing *barāhīn i A'māl i handasiyah i Abū 'l-Wafā' . . . Būzajānī*, by M. Bāqir b. Zain al-'Ābidīn Yazdī [author of the *'Uyūn al-ḥisāb* (I.H. 2152, Majlis 199), who was alive in 1047/1637-8; cf. Brockelmann *Sptbd.* ii p. 591]: *Mashhad* iii, f. 17, MSS., no. 144 (defective at end).

4. Abū 'Alī al-Ḥusain b. 'Abd Allāh Ibn Sīnā was born in 370/980 at Afshīnah,<sup>1</sup> a village near Bukhārā, and died in 428/1037 at Hamadān (see Browne, *Lit. Hist.* ii pp. 106-11; *Ency. Isl.* under Ibn Sīnā (de Boer); Brockelmann i pp. 452-8, *Sptbd.* i pp. 812-28). His pupil 'Abd al-Wāhid Jūzajānī,<sup>2</sup> while editing his master's work, the *Dānish-nāmah i 'Alā'ī*, had some additional short notes by Ibn Sīnā on different subjects. Those relating to geometry were collected by him in the *risālah* described below.

(*Risālah dar handasah*) (beg. *al-H. l. . . ch. g. Khwājah i buzurgwār 'A. al-W. J. kih ān-gāh kih ba-khidmat i Rā'is qaddas 'llāhu rūḥahu būdam*), a short exposition of the elements of Euclid: Ivanow Curzon 565 (20 foll. A.H. 1228/1813), possibly also Āṣafiyah i p. 820 no. 115 (*Muntakhab i Tarjamah i Uqlidis i Ibn i Sīnā*. No mention of Jūzajānī in the catalogue).

5. In 'Alī b. Zaid al-Baihaqī's *Tatimmat Siwān al-ḥikmah*, composed circ. 560/1165, Abū Ja'far M. b. Ayyūb al-ḥasib al-Ṭabarī is spoken of (p. 84: cf. *Durrat al-akhbār* p. 59) in the past tense and is placed between Kūshyār<sup>3</sup> and al-Qabīṣī,<sup>4</sup> a position which

<sup>1</sup> Cf. Barthold *Turkestan* p. 119. Yāqūt writes Afshānah.

<sup>2</sup> Cf. Brockelmann i pp. 453<sup>32</sup>, 455<sup>32</sup>, *Sptbd.* i pp. 812<sup>32</sup>, 828.

<sup>3</sup> Fl. 383/993-4 (see *PL* ii p. 42).

<sup>4</sup> A contemporary of Saif al-Daulah (d. 356/967): see Brockelmann *Sptbd.* i p. 390.



suggests at least that Baihaqī (whose arrangement is very roughly chronological with exceptions) did not regard him as an author of the recent past. The date 632/1234 given in the Āyā Šōfiah catalogue (cf. Brockelmann *Spbd.* i p. 859) as that of the composition of the *Miftāḥ al-mu'āmalāt* is in reality the date of transcription (see Krause p. 492).

(1) *Miftāḥ al-mu'āmalāt* (beg. *Ch. g. . . kih chūn mā bi-pardāhīm az risālah i Shumār-nāmah*), in six sections: **Āyā Šōfiah** 2763 (148 foll. Transcribed from the original at Sīwās in 632/1234-5. Krause p. 492).

Doubtless this author is the same person as **Sh. M. b. Aiyūb al-Māzandarānī**, who wrote:

(2) *al-Mu'nis fī nuzhat ahl al-majlis*, selections from four (untitled ?) treatises beginning respectively with the words [a] *Sp. Khudāy-rā kih Ma'būd i ba-sazā ast Mālik i Fard i Bi-hamtā ast*, [b] *Hisāb i bi-l-ḡamūrāt u ba-iltibās* [sic ?] *bi-ḡūyam tā 'adadī*, [c] *Masā'il al-waṣāyā Agar pursand kih Zaid 'Amr rā waṣiyat kard ba-mālī*, [d] *Bi-dān a'azzaka 'lāhu ta'ālā kih ma'nā i darb ba-iṣṭilāḥ i muḥāsibān*: **Rāmpūr** (A.H. 778/1376-7. See **Nadhīr Aḥmad** 250).

6. **Bhāskara Āchārya**,<sup>1</sup> of Bīdar in the Deccan, was born in 1114 A.D. and finished his *Sidd'hānta-śirōmani*, a course of astronomy, in 1150. Of that course the *Līlāwatī* is the first section and the *Vīja-gaṇita* the second.

(1) *Līlāwatī*,<sup>2</sup> a Sanskrit work on arithmetic and geometry.

Persian translation: *Līlāwatī*, or *Tarjamah i Līlāwatī* (beg. *Awval zi ṭhanā-yi Pādshāhī ḡūyam*), prepared in 995/1587 at the instance of Akbar by "Faiḍī" (for whom see *PL* i p. 540): **Ethé** 1998 (A.H. 1015/1606), 1999 (A.H. 1191/1777), 2000 (A.H. 1193/1779), **Ross & Browne** 196 (A.H. 1280/1863-4), **Mehren** p. 9 no. 18 (1) (A.H. 1091/1680), **Bombay Univ.** p. 30 no. 19 (17th cent. ?), p. 272 (A.H. 1206/1791), *Lindesiana* p. 136 no. 699c (A.H. 1142/1729), **Rieu** ii 449b (A.H. 1190/1777), 804a (18th cent.), **Eton** 158, **Bodleian** iii 2697 (A.H. 1203/1788), 2698, **Rehatssek**

<sup>1</sup> *Āchārya* (Skt.) = "Guide or instructor in religious matters . . . a title affixed to the names of learned men". (Platts, Urdu dictionary.)

<sup>2</sup> This was the name of Bhāskara's daughter.

p. 37 no. 69 (A.H. 1207/1792-3), **Berlin** 1084 (A.H. 1210/1796), **Cambridge** 2nd Suppt. 92 (A.H. 1212/1798), **Ivanow** 1694 (A.H. 1213/1798-9), **Bānkīpūr** xi 1031 (A.H. 1244/1828-9), 'Alīgarh Subh. MSS. p. 21 no. 1 (A.D. 1836), **Āṣafīyah** i p. 818 no. 181.

Editions (a) *The Līlāwatī, a treatise on arithmetic, translated into Persian, from the Sanskrit work of Bhāscara Acharya, by the celebrated Feizi.* (*Nushkah i Līlāwatī*). **Calcutta** 1827\*\* (158 pp.). (b) 1271/1854-5 (**Āṣafīyah** i p. 820 no. 240).

(2) *Vīja-gaṇita*,<sup>1</sup> a Sanskrit work on algebra.

Persian translations: (a) *Bīj ganit*,<sup>2</sup> or *Tarjamah i Bīj ganit* (beg. *Awval zi sitāyish i Ilāhī ḡūyam*), composed in 1044/1634-5 by 'Aṭā' Allāh "Rushdī"<sup>3</sup> b. Aḥmad i Nādir<sup>4</sup>, dedicated to Shāh-Jahān and divided into a *muqaddamah* and five *maqālahs*: **Bloch** i 236 (early 18th cent.), **Rieu** ii 450b (A.H. 1141/1728), 804a (18th cent.), **Browne** Suppt. 208 (King's 50), **R.A.S.** P. 194 (A.H. 1213/1798), **Aumer** 345, **Ethé** 2001.

English translation\*: *Bija Ganita: or The Algebra of the Hindus.* [Translated from 'Aṭā' Allāh's Persian version.] By **E. Strachey**. [With notes by S. Davis.] **London** 1813\*\* (119 pp.).

(b) *Badr al-ḥisāb*: **Āṣafīyah** i p. 806 no. 182 (A.H. 1100/1688-9).

## 7. **M. Ghaznawī.**

*Mu'nis al-fuḍalā'* (beg. *Il. u th. ān Khudāy-rā kih mardān i rāh i Ū jān u dīl bi-dīhand*), a mathematical work "composed in the time of Md. B. Bahram Shāh"<sup>5</sup>: **Rāmpūr** (A.H. 778/1376-7. See **Nadhīr Aḥmad** 249).

## 8. **Sharaf al-Dīn Ḥusain b. Ḥasan Samarqandī.**

*Risālah fī tariq al-masā'il al-'adadiyah* (beg. *Ahl i in*

<sup>1</sup> Skt. = algebra.

<sup>2</sup> Sanskrit words normally, as here, have their Hindi forms in the Persian of India.

<sup>3</sup> See p. 15 *infra*.

<sup>4</sup> See p. 14 *infra*.

<sup>5</sup> There is an English translation of the Sanskrit original by H. T. Colebrooke (London 1817).

<sup>6</sup> Possibly the Saljuqid of Kirmān, who reigned from 579/1183-4 to 582/1186-7. The Ghaznawid Bahram Shāh (512-47/1118-52) had a son named Muḥammad Shāh (see *Tabaqāt i Nāṣiri* p. 23 n.2), but he did not come to the throne.



*ḡinā'at rū dar bīrūn āwardan i masā'il*), completed in 632/1235: *Istānbūl Sarāy* 3455 (12) (4 foll. A.H. 663/1265. Krause p. 516).

9. M. 'Abd al-Karīm (so Palmer) or **M. b. 'Abd al-Karīm** (so H. Kh.) al-Dājī<sup>1</sup> (so Palmer: H. Kh. omits) al-**Ghaznawī**. *Tuḥfat al-ṣudūr* (beg. (Trinity MS.) al-H. l. R. al-'ā . . . a. b. fa'innā 'l-Nabīya ṣ'l'm qāla . . . : (Cairo MS.) al-Bāb al-awwal fī ma'rifat al-ḡarb), on arithmetic and mensuration "written A.D. 1247" according to Palmer [i.e. Ramaḍān 644-Ramaḍān 645, but according to H. Kh. completed in Rabī' ii 744, presumably a mistake for 644, i.e. Aug.-Sept. 1246], dedicated to Shams al-Daulah and divided into three (so Cairo cat.) or five (so H. Kh.) *maqāla's*: H. Kh. ii p. 230, *Cairo* p. 510 (A.H. 670/1271-2. Author's name not stated in the catalogue). *Browne* Suppt. 276 (A.D. 1526 [A.H. 932-3]. Trinity R.13.29. Palmer p. 61).

10. **Naṣīr**<sup>2</sup> al-Dīn M. b. M. al-Tūsī died in 672/1274 (see *Durrat al-akhbār* (*takmilah*) p. 122; *Browne Lit. Hist.* ii pp. 484-6; *Ency. Isl.* under Tūsī (Strothmann and Ruska); Brockelmann i pp. 508-12, *Sptbd.* i pp. 924-33; Krause pp. 494-505; etc.).

(1) (*K. al-ḡarb wa-'l-qismah*) (beg. *In mukhtaṣarī-st dar ḥisāb i Hind u ḡhair i ān kih ta'līf kardah mī-shawad binā i ān bar sih maqālat*), in three *maqālahs* each containing eleven *faṣls*: *Istānbūl Sarāy* 3327 (3) (51 foll. A.H. 703/1303-4. Krause p. 497 (12)).

(2) *Jāmi' al-ḥisāb*<sup>3</sup> (so in [the heading of ?] the Kapūrt'halah MS., which begins *In mukhtaṣarī-st dar 'ilm i ḥisāb i Hind kih jihat i dūstī ta'līf kardah mī-shawad mushtamil bar sih maqālah*), in three *maqālahs* each subdivided into several (*chand*) *faṣls*, a work apparently similar to, but not identical with, the preceding: *Kapūrt'halah* (A.H. 1160/1747. See M. Shafī's description in *OCM.* iii/4 (Aug. 1927) p. 7).

<sup>1</sup> Possibly a misreading of al-rājī.

<sup>2</sup> Not Naṣīr.

<sup>3</sup> This work does not seem to be a Persian version of Tūsī's Arabic *Jawāmi' al-ḥisāb* (for which see Krause p. 496 (7)). It may be doubted whether the title has good authority.

(3) *Kaṣḥf al-ḡinā' 'an asrār al-ḡaffā'* (beg. *Lillāhi 'l-h. 'alā ālā'ihī*), an anonymous work (by Naṣīr al-Dīn Tūsī according to H. Kh. v p. 212) on the functions of the sector, dedicated to the great *shaikh* al-Mu'ayyad b. Ḥusain and divided into five *maqālahs*: *Bodleian* 1498 (A.H. 1100/1688-9).

(4) *Taḥrīr Ukar Thāūdhūsiyūs*, in Arabic: see p. 2. *supra*.

(5) *Taḥrīr Uḡhīdis*, in Arabic: see p. 1 *supra*.

11. Of unknown authorship is:

*Lubāb al-ḥisāb fī 'ilm al-turāb*: *Cambridge* 2nd Suppt. 41 (48 foll. Fine old naskh. 7th/13th cent.).

[PS. Possibly this work is identical with the *Lubāb al-ḥisāb* (beg. *Sp. u st. mar ān Khudā'ī [rā] kih muhandis i taḡdīrah*) of Maḥmūd b. al-Wuṣūdī yu'raf bi-Ḥamīd, *Tashkent Acad.* I 492 (95 foll. 17th cent.)]

12. Shams al-Dīn M. b. **Ashraf** Ḥusainī Samarqandī is said by H. Kh. to have died about 600/1203-4, a date which may be a hundred years too early. A passage ascribed to him in *Leyden* iii p. 157 no. 1196 (3) contains a table of fixed stars for the year 645 of the Persian era (A.H. 675).

*Ashkāl al-ta'sīs*, an Arabic work on Euclidean geometry (see Brockelmann i p. 468, *Supptbd.* i p. 850).

Persian translation: *Fawā'id i Jamālī* (beg. *H. i bī-h. u th. i bī-muntahā u sp. i bī-q. kih qadam i shah-sunār*), prepared by Maḥmūd b. M. b. M. b. Qiwām al-Qāḍī al-Wāliḡtānī al-mushtahir bi-Maḥmūd al-Harawī al-Ha'awī [who flourished circ. 838/1434-5: see p. 9 *infra*], dedicated to Amīr Jamāl al-Dīn Sulṭān-Ḥusain [a provincial governor not yet identified] and divided into a *muqaddamah* and thirty-five theorems (*shakl*): *Rieu* ii 449a (defective at end. A.H. 1014-18/1605-9), *Āyā Ṣūfiyah* 1865 (3).

13. Kamāl al-Dīn **Ḥasan** b. al-Ḥusain al-Ḥakkāk al-Marwazī cannot have lived later than the 8th/14th century.

*Murshid al-muḥāsibīn*, in eight "paragraphs": *Bloch* iv 2396 (56 foll. A.H. 720/1320).



14. For Abū 'l-Muẓaffar Ghiyāth al-Dīn Sulṭān Uwais [presumably the Ilkānī, who reigned 757-76/1356-74] was composed: (*Risālah i misāhat*) (beg. *Sp. i bī-q. nithār i bārgāhī . . . kih Farrāsh . . . ba-saz-angusht i 'ijād*), in a *muqaddamah* and twelve *bābs*: *Bānkīpūr* xvii 1732 (foll. 1-31, 18th cent.).

15. Quṭb al-Dīn Khusrau-Shāh was a disciple of Shāh Nī'mat Allāh Kirmānī [who died in 834/1431: see *PL* i p. 952 n.1] and a contemporary of Timūr.

*Khulāṣat al-ḥisāb* (beg. *Naḥmaduka yā Asra'a 'l-Hāsibīn*), questions and answers on arithmetic and mensuration in a *muqaddamah*, two *maqālahs* and a *khātimah*: *Dharrī'ah* vii p. 224 no. 1077, *Mashhad* iii, fsl. 17, MSS., nos. 49 (A.H. 1034/1624-5), 50 (A.H. 1059/1649).

16. Ṣalāḥ al-Dīn<sup>1</sup> Mūsā b. M. b. Maḥmūd, called Qāḍī-zādah i Rūmī, collaborated with Ghiyāth al-Dīn Jamshīd in the astronomical observations carried out for Ulugh Bēg at Samarkand and continued the work after his colleague's death [not earlier than 830/1427, the date of the completion of Jamshīd's *Miftāḥ al-ḥussāb*], but died himself before the conclusion of the observations [i.e. doubtless before 841/1437-8, which according to Rieu is taken as the starting point of several of the tables in Ulugh Bēg's *Zīj*]. The incorrect date 815 given for his death by H. Kh. is mentioned in the *Shaqū'iq* as that of his commentary on the *Ashkāl al-ta'sīs* (cf. Ahlwardt v 5943). [*al-Shaqū'iq al-Nu'mānīyah* (Cairo 1310) i pp. 17-20, Rescher's trans. pp. 7-8; Rieu ii p. 456; Barthold (tr. Hinz) *Ulugh Beg und seine Zeit* pp. 150-1, 162-4; Brockelmann ii p. 212.]

*Risālah dar ḥisāb* (beg. *Thanā-yi bī-muntahā Khulāwandī rā-st*): *Mashhad* iii, fsl. 17, MSS., no. 94.

17. Abū 'l-Wafā' b. Sa'īd was alive in 823/1420 (see below).

*Mukhtaṣar i mushtamil bar misāhat i ab'ād u sutūh u muḡassamāt u bar kaifiyat i a'māl i Hindī*: *Leningrad Mus. Asiat.* (A.H. 959/1551, transcribed from an autograph of 823/1420. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 500).

<sup>1</sup> Cf. Rieu ii p. 456a, l. 21.

18. Maḥmūd b. M. b. Qiwām al-qāḍī al-Wāliḡtān,<sup>1</sup> commonly called Maḥmūd al-Harawī al-Hai'awī,<sup>2</sup> was the author of an astronomical work, *al-Ghiyāthīyah*, mentioned by H. Kh., who says that it was composed for Ghiyāth al-Dīn Saiyidī Aḥmad al-Harawī [i.e. evidently Gh. al-D. Saiyidī A. b. Khwājah Nizām al-Dīn Aḥmad Andakḥūdī, who in 838/1434-5 became joint vizier to Shāh-Rukh and who died in 839/1435-6: see *Dastūr al-wuzarā'* pp. 357-8]. His translation of M. b. Ashraf Samarqandī's *Ashkāl al-ta'sīs* has already been mentioned (*PL* ii p. 7).

(*Mukhtaṣar dar 'ilm i ḥisāb*) (beg. *Ba'd az h. (Paris sp.) u st. i (Bodl. adds hadrat i) Parwardgār u durūd bar khulāṣah i natā'ij i haft u chahār*), in a *muqaddamah* and two *maqālahs*: *Bodleian* 1525 (foll. 113b-133b. A.H. 862/1457), *Blochét* ii 772 (2) (early 17th cent.).

19. Sharaf al-Dīn 'Alī Yazdī died in 858/1454 (see *PL* i p. 283).

*Ḥisāb al-'uqūd* (beg. *Ba'd az h. i Parwardgārī-kih aṣnāf*): *Mashhad* (not in the published volumes of the catalogue apparently, but see *Dharrī'ah* vii p. 11 no. 39). [P.S. See p. 30 (47)].

20. 'Alā' al-Dīn 'Alī b. M. al-Qūshjī died at Iṣtānbūl in 879/1474-5 (see *Pl.* ii p. 75).

(*Risālah dar 'ilm i ḥisāb*), or "*Fārsī Ḥisāb*" (beg. *al-H. l. R. al-'ā. . . a. b. in kitāb mushtamil-ast*), on arithmetic and geometry in three *maqālahs* ((1) *dar ḥisāb i ahl i Hind*, (2) *dar ḥisāb i ahl i tanjīm*, (3) *dar misāhat*): *Bodleian* 1528 (A.H. 932/1526. List of *maqālahs* and *bābs*), 1529 (A.H. 995/1587), 1530-3, *Ivanow* Curzon 570 (A.H. 958/1551), 1st Suppt. 896 (fragment), *Leningrad Mus. Asiat.* (A.H. 979/1571-2. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 499), *Blochét* iv 2364 (2) (A.H. 984/1576), 2363 (1) (A.H. 1063/1653), ii 783 (1) (*Maqālah* ii), iv 2180 (2), *Mashhad* iii, fsl. 17, MSS., nos. 77 (A.H. 1020/1611), 76 (A.H. 1031/1622), 72, 75, *Mehren* p. 9 no. 17 (2) (A.H. 1160/1747), *Ethé* 2254 (8) (A.H. 1169/1756), 2242-5,

<sup>1</sup> For Wāliḡtān (= Bālīsh or Bālīa, the district round Sibi in Balūchistān) see le Strange *L.E.C.* p. 347.

<sup>2</sup> HYWI (apparently without hamzah both in *Blochét* ii 772 (2) and in the B.M.Ms. of the *Faṣṣ'id i Jamālī*, Rieu ii p. 449a) presumably means "astronomer".



Madrās 503-4, Lahore Panjāb Univ. (see *OCM.* x/3 (May 1934) p. 99), *Rieu* Suppt. 421 (2), 'Aligarh Subh. MSS. p. 21 nos. 4, 5, Berlin 81 (6), *Brelvi-Dhabhar* p. 57 no. 1, *Peshawar* 1724 (5).

Editions: 1266/1850 (*Mizān al-ḥisāb*, by Mullā 'Alī Qūshjī. Āṣafiyah i p. 820 no. 284); 1269/1852-3 (*Risālah i ḥisāb*, by Qūshjī. Āṣafiyah i p. 810 no. 62).

21. [Khair al-Dīn] **Khān** b. Ibrāhīm.

(1) *Miftāḥ i kunūz i arbāb i qalam u miṣbāḥ i rumūz i aṣḥāb i raqam* (beg. *Sh. u sp. sawāzār i ḥadhratī-st kih dhāt i Ū az sifat i imkān*), on some arithmetical operations invented by the author, composed in the reign of Sultān M. b. Murād b. M. [i.e. Muḥammad II, A.H. 855-86/1451-81] and divided into a *muqaddamah*, ten *faṣls* and a *khātimah*: *H. Kh.* vi p. 29 nos. 12599 (where the author is called Khair al-Dīn), 12600, *Bloch* ii 771 (A.H. 904/1498), *Bodleian* 1905 (6) (A.H. 914/1508. Chapter headings given), *Rieu* ii 449b (17th cent.).

(2) *Mushkil-gushāy i ḥussāb u mu'ḍil-numāy i kuttāb*: *Āyā Šōfiyāh* 2731.

(3) *Mukhtaṣar fī 'l-ḥisāb*, possibly identical with one of the preceding: *Istānbul Esmi Khān* Sultān 294.

(4) *Risālah fī 'l-ḥisāb*, doubtless identical with one of the preceding: *As'ad Efendi* 3158.

22. **Ghiyāth** al-Dīn 'Alī b. 'Alī Amīrān [Ḥusaini Iṣfahānī] composed his *Asrār al-ḥurūf* (Āṣafiyah ii p. 1674, Browne Pers. cat. 133 (2)) in 870/1465-6, his well-known *Dānīsh-nāmah i jahān* (Browne Coll. M. 1, Bodleian 1456, Ethé 2173-4, 718, *Rieu* ii 439, Edwards col. 108, etc., etc.) in 871/1466-7 in Badakhshān,<sup>1</sup> and his *Tadbīr-nāmah i anfus u āfāq*, an ethical work (Madrās i 423), in 885/1480.

*Durrat al-misāḥah* (beg. *Bandagī i ḥaqīqī 'Alīm i Ḥakīmī rā*), on the elements of geometry and mensuration, compiled at the request of a *Wazīr* Nizām al-Dīn Darwīsh 'Alī for the instruction of an architect Shihāb al-Dīn Khwājagī, dedicated in 890/1485 to Abū 'l-Faṭḥ Sultān Maḥmūd Ghāzī

<sup>1</sup> Cf. W. Ivanow in *J.R.A.S.* 1927 pp. 95-6.

"Ruler of Irān and Tūrān" [the Timūrid, who ruled in 899-900/1494, but was Governor of Māzandarān from 864/1460] and divided into a *muqaddamah* (on the general principles of mensuration), four *maqālahs* (on the measurement of (1) plain surfaces, (2) spherical surfaces, (3) irregular curved surfaces, (4) the surfaces of solid bodies) and a *khātimah* (some elementary algebraic rules): *Ivanow* Curzon 572 (54 foll. A.H. 953/1546).

23. **Malik-Muḥammad** b. Sultān-Ḥusain Iṣfahānī received an *ijāzah* from 'Alī b. Hilāl al-Karakī in 984/1576-7 (*Dharī'ah* i p. 223).

(*Risālah dar jabr u muqābalaḥ u qawā'id i istikhraj i majhūlāt i 'adadiyah*) (beg. *al-H. l. al-Malik al-'Allām*), composed as a supplement to Qūshjī's *Risālat al-ḥisāb* (cf. *PL.* ii p. 9): *Dharī'ah* v p. 88 no. 357, *Mashhad* iii, *fsl.* 17, MSS., no. 64 (A.H. 1096/1685).

24. **Bahā'** al-Dīn M. b. Ḥusain al-'Āmilī died at Iṣfahān in 1031/1622 (see Browne *Lit. Hist.* iv pp. 426-8; Brockelmann ii p. 414, *Sptbd.* ii p. 595; *PL.* i p. 918(4), ii p. 86).

(1) *Khulāṣat al-ḥisāb*, an Arabic compendium of arithmetic (see Brockelmann for MSS., Arabic commentaries and printed editions).

Persian translations and commentaries: (a) *Muḍīḥ al-Khulāṣah* (beg. *al-H. l. R. al-'ā.*), by M. Amīn Najafī Hijāzī Qummī, a pupil of Bahā' al-Dīn al-'Āmilī, in whose lifetime the commentary was written: *Dharī'ah* iv p. 493 no. 2210 (*Tawḍīḥ Kh. al-ḥ.*), *Mashhad* iii, *fsl.* 17, MSS., no. 171 (not later than A.H. 1166/1753).

(b) *Sharḥ i Khulāṣat al-ḥisāb* (beg. *Ḥamdī kih maqdūr na-bāshad ḥaṣraṣh*), an anonymous commentary (without the Arabic text) completed possibly in 1081/1670: *Bānkipūr* xi 1033 (A.H. 1226/1811), 1034 (19th cent.).

(c) *Muntakhab* (a chronogram = 1092/1681. Beg. *Al-ḥ. l. R. al-'ā. wa-'l-ṣ. wa-'l-s. 'alā Rasūlihi*), composed by Latf Allāh "Muhandis" (for whom see p. 16 *infra*) at the request of Mir M. Sa'id b. M. Yaḥyā: *Bānkipūr* xvii 1731 (A.H. 1096/



1685), Rieu ii 451a (A.H. 1130/1718), *Ethé* 2254 (5) (A.H. 1145/1733), 2253, *Cambridge* 2nd Suppt. 90 (2) (late 18th cent.), *Lindesiana* p. 125 no. 705c (A.H. 1240/1824-5), *Āṣafiyah* i p. 820 no. 211 (A.H. 1243/1827-8), *Ivanow* 1st Suppt. 898 (A.H. 1256/1840), *Madrās* 180 (a).

(d) *Tarjamah i Khulāṣat al-ḥisāb* (beg. *Hamdī kih hich 'adadī ihṣā-yi ān na-kunad*), an anonymous paraphrase and commentary: *Ethé* 2251 (A.H. 1107/1696), *Bānkīpūr* xi 1032 (A.H. 1111/1699), *Chanykov* 126, 128 (a).

(e) *Faḍl al-Wahhāb fī sharḥ Khulāṣat al-ḥisāb* (beg. *Th. u h. i bi-h. kih aqsām u anwā' i 'adad*), composed by Niẓām al-Dīn Aḥmad b. M. 'Abd Allāh al-shahīd at the request of 'Abd al-Wahhāb Khān [possibly Nawwāb 'A. al-W. Khān, for whose perusal the MS. *Ethé* 2251 (an anonymous commentary on the *Khulāṣat al-ḥisāb*) was transcribed at Arcot in 1107/1696]: *Ethé* 2252 (*Muqaddamah* and first two *bābs* only. 82 foll.).

(f) *Ghāyah i juhd al-ḥussāb*<sup>1</sup> (a chronogram = 1130/1718. Beg. *Khulāṣat al-ḥisāb li-l-muḥāsib* . . .) by M. Zamān Faiyād, *al-mukhtaṭab bah Thāliṭh*, b. M. Ṣādiq Anbālajī Dihlawī Shāfi'i Ḥanafī<sup>2</sup>: *Bānkīpūr* xi 1035 (19th cent.).

(g) *Taḥrīr al-Ṣadr*, by Ṣadr al-Dīn M. b. Zabardast Khān, who flourished about 1135/1722-3 (see *PL* i p. 1093): *Lahore* Panjāb Univ. (14 foll. N.d. See *OCM*. x/3 (May 1934) p. 100).

(h) *Sharḥ i Khulāṣat al-ḥisāb*, by Khwājah M. Māh [doubtless identical with M. Māh, author of the *Mir'āt al-ḥisāb* (*Āṣafiyah* i p. 820 no. 96)]: *Āṣafiyah* i p. 816 no. 167 (A.H. 1221/1806).

(j) *Sharḥ i Khulāṣat al-ḥisāb*, by Mirzā Muḥammad Bāg: *Āṣafiyah* i p. 816 no. 192 (A.H. 1250/1834-5).

(k) *Tarjamah i Khulāṣat al-ḥisāb* (II. i nā-mahdūd *Aḥādī-rā kih ṭḥād i mufradāt*), in a *muqaddamah*, twelve *bābs* and a *khātimah*, by M. Ṣādiq b. 'Abd al-'Alī Tabrizī: *Bānkīpūr* xi 1036 (19th cent.).

<sup>1</sup> The *Bānkīpūr* catalogue has *al-ḥisāb*, but *al-ḥussāb* seems more probable.

<sup>2</sup> Cf. pp. 17, 92 *infra*.

(l) *Tarjamah i Khulāṣat al-ḥisāb* (beg. (without preface) *Nahmaduka yā Man lā yuhūtu bi-jan'i ni'amihī 'adad—Sp. mī-kunam Tu-rā ai Ān-kih ihājah na-mī-kunad ba-farāham āwardan i ni'mathā-yi Ū hich 'adad*), by Raushan 'Alī Jaunpūri<sup>1</sup>: *Būhār* 223 (A.H. 1227/1812), 'Allgarh Subh. MSS. p. 21 no. 2 (A.H. 1249/1833-4), *Lahore* Panjāb Univ. (see *OCM*. x/3 p. 100), *Āṣafiyah* iii p. 338 no. 371.

Editions: (1) *The Khoolasut-ool-hisab: a compendium of arithmetic and geometry; in the Arabic language, by Buha, e-ood-deen, of Amool [sic] . . . with a translation into Persian and commentary by . . . Muoluwce Ruoshun Ulee, of Juonpoor; to which is added a treatise on algebra, by Nujm-ood-deen Ulee<sup>2</sup> Khan . . . Revised and edited by Tarinee Churun Mitr, Muoluwce Jan Ulee and Ghoolam Uktur . . . Calcutta 1812<sup>3</sup> (477 pp.); (2) *Calcutta*, Tibbi Pr. 1261/1845\* (*Tarjamah i Kh. al-h.* 423 pp.).*

(m) *Kanz al-ḥisāb sharḥ i Khulāṣat al-ḥisāb*, by "Shāh-zādah Farhād b. Walī-'ahd", i.e. evidently Farhād Mirzā, who died in 1888 (see *PL* i pp. 204, 1258): *Tihrān* 1257/1841 (*Āṣafiyah* i p. 818 no. 245).

(n) *Tashrīḥ al-ḥisāb* (beg. *al-II. l. 'l. minhu 'l-mahda'*), by M. 'Alī, called Nāẓim al-Sharī'ah, Kirmānī: *Dharī'ah* iv p. 188.

(o) Unidentified translations and commentaries: *Browne* Suppt. 438 (A.H. 1124/1712. Christ's Dd. 3. 16), *Cambridge* 2nd Suppt. 405 (18th cent.), *Āṣafiyah* i p. 816 no. 123 (*Sharḥ i Kh. al-h.* A.H. 1236/1821), *Lindesiana* p. 125 no. 705b (the Arabic text? A.H. 1240/1824-5).

<sup>1</sup> B. 'A. "Naẓmī" b. Naẓmī-'Alī Anṣārī Jaunpūri, a professor in the College of Fort William at Calcutta, died about 1810 and was buried at Murhādābād. He was the author of a once popular Persian grammar entitled *Qawā'id i Fāra'i*, of two tracts relating to the permutations of letters in Arabic ((1) *Risālah i takhfiṭ i hamzah u fāl u idghām* (2) *Ta'īlāt*) and, according to the *Tajallī i nūr*, of a commentary on the *Maqāmāt* of al-Ḥarīrī. See Ghulām-Hasan Zaidī's Account of Jaunpūr (cf. *PL* i p. 609), *satnamah*; Walī Allāh Tārīkh i Farru-ḥabīb (*PL* i p. 694), *Qawā'id i muqālat* 3; *Tajallī i nūr* (*PL* i p. 1121) ii p. 105 and p. 12 in the separate paginated lives of poets; Rieu ii 837b.

<sup>2</sup> *Sic*, but 'Alī seems to be an incorrect addition. See *PL* ii p. 18.



Edition of a translation: *Kh. al-h. [Tihirān]* 1295/1878 (144 foll. Karatay p. 118).

(2) *Risālah dar ḥisāb* (beg. . . . a. b. in kitāb mushtamil ast bar sih muqaddamah dar ḥisāb i ahl i Hind u ān mushtamil bar muqaddamah u dū bāb. Muqaddamah dar suwar i a'dād), ascribed in the colophon to Bahā' al-Dīn al-Āmilī; *Ma'ārif* ii 237 (28 foll. A.H. 1270/1854).

(3) *Tuhfah* (beg. al-H. i. R. al-'ā. . . . a. b. bar damā'ir i ūlī 'l-abṣār liwaidā u zahīr ast kih taḥiq i miḡlār i kur az ahamm i muhimmāt ast), a short tract dealing mainly with the *kur* and the *misāhat* i *ḥawdhā*, dedicated to Shāh Tahmāsp (A.H. 930-80/1523-72)<sup>1</sup> and divided into twelve *faṣls*: *Dhārī'ah* iii p. 402 no. 1443, *Bānkīpūr* xvii 1733 (foll. 32b-47a. 18th cent.).

25. S. Luṭf Allāh al-Ḥusainī was a contemporary of Bahā al-Dīn al-Āmilī (for whom see p. 11 *supra*).

*Risālah dar ḥisāb* (beg. al-H. i. al-Mahmūd), arranged like Bahā'ī's *Khulāṣat al-ḥisāb*: *Dhārī'ah* vii p. 7 no. 19, *Mashhad* iii, fsl. 17, MSS., no. 97 (A.H. 1105/1693-4).

26. Ḥasan Muḥammad b. Rājī Muḥammad al-Firshaurī<sup>2</sup> al-'Abbāsī al-Kujrātī al-Sarkijī,<sup>3</sup> the author of the *Laṭā'if al-fuyūḍ*, is probably the same person as H. M. b. R. M. 'Abbāsī, who transcribed the I.O. MS. Ethé 1032 (*Kulliyāt* i 'Attār) in 1025/1616.

*Laṭā'if al-fuyūḍ* (beg. *Sp. i bī-q. u minnathā-yi bī-muntahā mar Khālīqī rā*), in two *maqālahs*: *Mashhad* iii, fsl. 17, MSS., no. 152 (breaking off in *Bāb* 7 of *Maqālah* ii. Classified as *Riyādī* but without further specification of the subject).

27. Nādir al-'Aṣr<sup>4</sup> ustād Aḥmad i mi'mār i Lāhaurī, who died

<sup>1</sup> According to the *Dhārī'ah* the dedicatee was M. Khudā-bandah.

<sup>2</sup> Cf. *PL* i pp. 1115 n.1, 1321<sup>12</sup>.

<sup>3</sup> I.e. of Sark'hāj in Gujrat.

<sup>4</sup> A title conferred on him by Shāh-Jahān.

in 1059/1649,<sup>1</sup> was revealed to us not long ago<sup>2</sup> as the architect of the Raudah i Mumtāz-Mahall (the "Taj Mahall")<sup>3</sup> at Āgrah.

*Risālah i Aḥmad i Mi'mār*: *Aligarh Subh. MSS.* p. 21 no. 3 (47 foll. A.D. 1836. Under *Ḥisāb* but without further information).

28. 'Atā' Allāh "Rushdī"<sup>4</sup> b. ustād Aḥmad i mi'mār i Lāhaurī (cf. *PL* ii p. 14) was the elder brother of Luṭf Allāh "Muhandis" (for whom see pp. 16, 41, 92).

(1) *Khulāṣah i rāz* (beg. *Sh. i bī-h. ba-Wāḥid i Azālī*), a metrical work on arithmetic, algebra and mensuration in ten *bābs*, beginning with eulogies of Shāh-Jahān (A.H. 1037-69/1628-59) and Prince Dārā-Shukōh (for whom see *PL* i pp. 992-

<sup>1</sup> According to two chronograms in the *Diwān* i *Muhandis* quoted by S. Sulaimān Nadwī on p. 9 of the article referred to below.

<sup>2</sup> In an article by S. Sulaimān Nadwī entitled *Lāhaur kā ik muhandis* [*Īndān jis nē Taj aur Lāl Qal'ah bandā*] in the *Proceedings of the Idara-i Ma'arif-i Islamiya, first session, held at Lahore 15th and 16th April, 1933*, Lahore 1935, pp. 1-50. This article deals with Aḥmad, his three sons, 'Atā' Allāh "Rushdī" (cf. p. 16 *infra*), Luṭf Allāh "Muhandis" (cf. p. 16 *inf a*) and Nūr Allāh "Mi'mār", his grandsons Imām al-Dīn "Riyādī" b. Luṭf Allāh (d. 1145/1732-3; cf. *Safinah* i *Khushyā* (Bānkīpūr viii pp. 99-100); *Maḥṣan al-gharā'ib* no. 924; Sprenger p. 122; *Subh* i *gulshan* p. 187; *Islamic culture* xi/2 p. 208; etc.), and Khair Allāh "Muhandis" b. Luṭf Allāh (cf. *PL* i p. 501<sup>14</sup>, ii pp. 1<sup>2</sup>, 37<sup>20</sup>, 54<sup>2</sup>, 94<sup>20</sup>, 95) and his great-grandson M. 'All b. Khair Allāh (cf. *PL* ii p. 37<sup>27</sup>). It describes a (unique ?) MS. of Luṭf Allāh's *Diwān* i *Muhandis* in private possession at Bangalore and quotes from it some interesting verses, which include the following in reference to his father (p. 49):

<i>Az faraf i dāwar i gūti-janāb</i>	<i>Nādir i 'Aṣr āmadah ā-rā khūṭāb</i>
<i>Bād 'imāratqar i ān pādshāh</i>	<i>Dāgh dar-ān ḥafat i farḥundah rāh</i>
<i>Āgrah ḥuḥ ḥud madrib i rūyāt i shāh</i>	<i>Das kih bar-ā bād 'ināyāt i shāh</i>
<i>Kard bi-hukm i shāh i kihwar-gushā</i>	<i>Raudah i Mumtāz-i Mahal rā binā</i>
<i>Bāz bi-hukm i shāh i anjum-sipāh</i>	<i>Shāh i jahān-dāwar i gūti-panāh</i>
<i>Qal'ah i Dihlī kih na-dārad naṣīr</i>	<i>Kard binā Aḥmad i raushan-damir</i>

S. Sulaimān Nadwī's article is the main source of an article entitled *A family of great Mughal architects* by M. Abdullah Chaghtai in *Islamic culture* xi/2 (April 1937) pp. 200-9.

<sup>3</sup> For the "Taj Mahall" see the article *Tāj Mahall* by T. W. Haig in the *Ency. Isl.*

<sup>4</sup> "Rushdī" according to Rieu and other cataloguers, but according to M. Abdullah Chaghtai (see p. 205 n.2 in the article referred to on p. 15<sup>24-2</sup> *supra*) "Rushdī" is the reading of the two *Bij ganit* MSS. inspected by him (BM. Add. 16,869 [= Rieu ii p. 450b: he does not seem to have examined the other BM. MS.] and one dated 1145 in the Sa'ūdiyyah Library at Ḥaidarābād, Deccan). Support for this reading is perhaps provided by a verse quoted from the *Diwān* i *Muhandis* on p. 49 ult. in S. Sulaimān Nadwī's article (see p. 15 n. 2 *supra*). This verse runs:

*Pas sih piyar mād zi mard i suturg*    *Z'ān sih 'Atā' a 'Ullah i Rushdī buzurg*

Although "Rushdī" is there printed, that form would scan only if the *idāfat* were dispensed with and the final *h* of 'Ullah ignored. The MS. has *Rashd* [sic].



9), the latter being the dedicatee: **Bānkipūr** xvii 1730 (A.H. 1097/1686), **Rieu** ii 451a (A.H. 1130/1718).

(2) *Tarjamah i Bij gamit* (A.H. 1044): see p. 5 *supra*.

29. **M. Amin b. M. Sa'id al-'Alawi**.

*ʿĪjāz al-ḥisāb* (beg. al-Ḥ. l. 'l. matta'anā bi-na'mā'ihī bilā ḥisāb), composed in 1072/1661-2, in the reign of Aurangzēb, and divided into a *muqaddamah*, two *maqālahs* and a *khātimah*: **Rāmpūr** (Nadhīr Ahmad 244).

30. **Madrī-Mal** b. D'haram-Narāyan (or, according to Ivanow, D'haram-Dās Narāyan) b. Kalyān-Mal Kāyat'h<sup>1</sup> Saksōnah.<sup>2</sup>

*Badā'i' i funūn* (beg. *Jahān jahān niyāyish i Wāhid al-Qahhārī*), on arithmetic, composed in 1074/1663-4, the sixth year of Aurangzēb's reign, at Itāwah, based mainly on the *Lilāʿatī*, and divided into nine (or ten) *bābs*: Blochet iv 2178 (breaks off in *Bāb* viii. 18th cent.), Ivanow 1497 (18th cent.), **Āṣafiyah** i p. 806 nos. 312 (A.H. 1262/1846), 155, **Ethé** 2259 (breaks off in *Bāb* iv).

31. Luṭf Allāh "Muhandis" wrote a concise Arabic commentary on the *Khulāṣat al-ḥisāb* (MSS.: Loth 761, **Rāmpūr** i p. 416) as well as a Persian translation of 'Abd al-Rahmān al-Ṣūfī's *Ṣunʿat al-kawākib* (MS.: Berlin 332 (3)) and an ethical work *Siḥr i ḥalāl* composed in 1070/1659 (MSS.: Bombay Univ. p. 47 no. 27 (cf. *Islamic culture* xi/2 p. 207 n.3), **Ḥaidarābād**, M. Ghauth's private library (*Islamic culture*, *ibid.*)). For his *Āsmān i sukhun* see *PL* i p. 788<sup>30</sup>, and for his *dirwān* *PL* ii p. 15<sup>30</sup>, where some information will be found concerning his father and other relations.

(1) *Khawāṣṣ i a'dād* (beg. al-Ḥ. l. . . . mī-g. faqīr L. A. mutakhallif bi-M.), in four *maqālahs*: **Rieu** ii 451a (foll. 100-7. A.H. 1130/1718), **Ḥaidarābād** Sa'idīyah Library (see *Islamic culture* xi/2 (April 1937) p. 207<sup>12</sup>).

(2) *Muntakhab* (A.H. 1092): see p. 11 *supra*.

<sup>1</sup> Cf. *PL* i p. 874 n.1.

<sup>2</sup> This is presumably the correct form of the word written Sakta by Ivanow (and omitted by Blochet and Ethé). Cf. *PL* i p. 471 n.4.

32. **M. Zamān b. M. Šādiq** Anbālajī Dihlawī **Shāfi'ī** Ḥanafī, already mentioned (*PL* ii p. 12 (f)) as the author of a commentary written in 1130/1718 on the *Khulāṣat al-ḥisāb*, composed in 1120/1708-9 a treatise on astronomy (Blochet iv 2370).

*Irifā' al-jibāl*: **Āṣafiyah** i p. 806 no. 70. [P.S. See p. 92, n. 4].

33. 'Aṭā' Allāh.<sup>1</sup>

*Khazīnat al-a'dād* (a chronogram = 1178/1764-5. Beg. al-Ḥ. l. 'l. j. al-ḥamsa diyā<sup>20</sup>), on arithmetic, algebra and practical geometry, in a *muqaddamah*, two *miṣtāḥs*, ten *bābs*, one *kachkūl* and a *khātimah*: **Bombay** Univ. p. 249 no. 170.

34. **Indarman** [Ḥisāri].

*Dastūr i ḥisāb* [ḥussāb?] (beg. Ḥ. i bi-'add *Dhāt i Izādī rā kih dar qūrat*) composed during a visit to Delhi, completed in 1180/1766-7 (the chronogram, however, *Guldastah i dānishwarī* = 1090), and divided into a *muqaddamah*, five *maqālahs* and a *khātimah*: **Bānkipūr** xi 1037 (217 foll. 5 Rajab 14th year of **Shāh-Ālam** [1186/1772]).

35. **M. Šalāḥ al-Dīn** b. Diyānat **Khān** Jahāndār-**Shāhī** presumably flourished in the later years of the eighteenth century and perhaps in the earlier years of the nineteenth, since the epithet Jahāndār-**Shāhī**<sup>2</sup> doubtless refers to his father Diyānat **Khān** and not to himself.

*Kifāyat al-jabr* (beg. al-Ḥ. l. 'l. *Huwa Asra' al-Ḥāsibīn*), in a *muqaddamah*, thirteen *bābs* and a *khātimah*: **Bānkipūr** xi 1038 (A.H. 1227/1812).

36. **G'hāsi Rām Dihlawī**.

*Majma' al-ḥisāb*, composed in 1202/1787-8 and divided into nine *bābs*: **Lahore** Panjāb Univ. (A.H. 1266/1850. See *OCM*. x/3 (May 1934) p. 100).

37. **Karīm-bakhsh**.

(1) *Umdat al-ḥisāb*: **Āṣafiyah** i p. 818 no. 1035

(2) *Intikhāb i 'Umdah*, composed in 1204/1789-90 for

<sup>1</sup> In view of the date of the *Khazīnat al-a'dād* this author cannot be identical with 'Aṭā' Allāh b. Ustād Ahmad Mī'mār Lāhaurī (for whom see p. 15 *supra*).

<sup>2</sup> These regal epithets are usually appended to titles not to personal names. For Jahāndār **Shāh** see *PL* i p. 624 § 799.



Arastū-Jāh<sup>1</sup>: *Āṣafīyah* i p. 806 no. 191 (A.H. 1204/1789-90, autograph).

38. Qāḍī 'I-Qudāt M. Najm al-Dīn *Khān* "Thāqib" b. M. Ḥamīd al-Dīn Kākōrāwī, a *ra'īs* of Kākōrī (cf. *PL* i p. 1035 n.3), died on 13 Rabī' ii 1229/4 April 1814 at Benares, when on his way from Calcutta to Kākōrī after retiring from the post of Qāḍī 'I-Qudāt. He translated into Persian two sections of the *Fatāwā-yi 'Ālamgīrī* (see Edwards) and wrote also a short treatise on Indian eras (Rieu iii 1013b, Ivanow 1504) and an Arabic *qaṣīdah* included in the *Nafhat al-Yaman* (cf. *PL* i p. 226 n.1). [*Riyāḍ al-wifāq* (summarised in Sprenger p. 166); *Ṣubḥ i gulshan* p. 96; Raḥmān 'Alī pp. 233-5].

*Risālah dar jabr u muqābalah*, (beg. *Al ān-kih turā-st dhihn i thāqib*), a short metrical work interspersed with illustrations, etc., in prose: *Būhār* 223 (2) (A.H. 1227/1812 probably), Ivanow Curzon 579 (1) (early 19th cent.), 'Alīgarh Subh. MSS. p. 21 no. 1 (A.H. 1249/1833-4), Lahore Panjāb Univ. (A.H. 1256/1840. See *OCM*. x/3 (May 1934) p. 101).

Edition: Calcutta 1812° (appended to the *Khulāṣat al-ḥisāb* of Bahā' al-Dīn al-'Āmilī. See *PL*. ii p. 13 (l)).

39. *Dīwān Kānhjī Kāyast'h 'Azīmābādī*.<sup>2</sup>

*Khizānat al-'ilm* (beg. *Ḥamdī chū marātib i 'adaḍ*), on arithmetic, geometry and astronomy, composed in 1229/1814 at 'Azīmābād (i.e. Patna), dedicated to Francis Hākns [probably Hawkins] and divided into a *muqaddamah*, ten *bābs* and a *khātimah*: *Ethé* 2261 (A.H. 1230/1815), *Ellis Coll. M* 218 (A.H. 1230/1815).

Edition: *Khazānat ul ilm, or The Treasury of Science, being a course of instruction in the various branches of Mathematics . . . Printed up to the 492nd page under the supervision of Dr. J. Tytler . . . and completed . . . under the . . . supervision of . . . Mansūr Ahmed Barduīnī. Calcutta 1837°\** (654 pp.).

<sup>1</sup> This title was borne, but possibly not in 1204/1789-90, by A'zam al-Umarā' Ghulām-Saiyid *Khān*, who was born in 1145/1732-3 (see *Gulzār i Āṣafīyah* pp. 158-78).

<sup>2</sup> 'Azīmābād = Patna in Bihār. For Kāyast'h see *PL*. i p. 471 n.3.

<sup>3</sup> Cf. p. 201<sup>o</sup> *infra*.

40. 'Abd al-Raḥīm "Abdū" Gōrak'hpūrī, otherwise known as 'Abd al-Raḥīm Dahriyah, travelled through Afghānistān with Mountstuart Elphinstone and W. Fraser [1808-9] and died in Calcutta. The *Kār-nāmah i Haidarī* (for which see *PL*. i pp. 776, 1333) is described as "his famous work" in the *Catalogue of the Arabic and Persian manuscripts in the library of the Calcutta Madrasah*, p. 105. In that library are preserved five small volumes dated 1825 and 1826 containing his Persian translations from the Mathematical Course of Charles Hutton.

*Shigarf bayān*,<sup>1</sup> a miscellany containing *inter alia* (1) a history of the genesis and evolution of the human race (foll. 1-28b), (2) a brief autobiography (foll. 28b-32a), (3) an Arabic treatise on astronomy (foll. 40a-58b), (4) five important reasons for translating into Arabic and Persian the standard European works on astronomy, geography, and mathematics (foll. 62a-65a), (5) reasons for preferring the work of Simpson to that of Naṣīr al-Dīn Tūsī on Euclid's elements (foll. 69a-70): *Calcutta Madrasah* 175.

41. Nawwāb Shams al-Umarā' Mīr Farkhundah 'Alī *Khān* died in 1249/1833-4 according to the *Āṣafīyah* catalogue.

*Tabdīl i suṭūḥ*.

Edition: 1251/1835-6 (*Āṣafīyah* i p. 806 no. 13).

42. M. Irtadā 'Alī *Khān* died in 1251/1835-6 (see *PL*. i pp. 1038-9, 1344 ult.).

*Nuqūd al-ḥisāb* (beg. *Ba-ḥamd i Wāḥid i Rabb al-barāyā*), on arithmetic with special reference to the Hindu system, completed in 1235/1819 and divided into a *muqaddamah*, seven *bābs* and a *khātimah*: Ivanow 1st Suppt. 902 (A.H. 1241/1826).

Edition: 1260/1844 (*Āṣafīyah* i p. 820 no. 95).

43. Abū 'I-Qāsim al-mushtahir bi- Ghulām-Ḥusain b. Faṭḥ-Muḥammad Karbalā'ī Jaunpūrī is the author of (1) *Anīs al-aḥbāb*, a commentary on Bahā' al-Dīn al-'Āmilī's Arabic treatise on the astrolabe, (2) *Iṣṭilāḥāt al-taqwīm*, and (3) *Zīj i Bahādur-Khānī* (for which see p. 99 *infra*).

<sup>1</sup> It seems possible that this title refers not to the whole MS. but to the first or to the first and second of the compositions contained in it.



*Jāmi' i Bahādur-Khānī* (beg. 'Anbarīn *ṭirāzī kih*), completed in 1249/1833 and divided into a *muqaddamah*, six *khazīnahs* ((1) geometry, (2) optics, (3) arithmetic, (4) mensuration, (5) astronomy, (6) astronomical tables and almanacs) and a *khātimah*: *Dhārī'ah* v p. 43 no. 176, Ivanow Curzon 580 (mid-19th cent.), Rieu iii 1038a (extracts only. Circ. A.D. 1850).

Edition: *A Book styeled Jamy Bahadur Khane containing four sciences of Mathematicks that is Geomaty, Optics, Arithmetics and Stronomy. Selected out of the Arabic and Eenglish authors, didicated to Rajah Khan buhadur Khan Dalaour jung . . . in the year 1834 . . . By Golam hosin of Jan pore. Calcutta 1835* (720 pp.).

Description (probably of this work): *Analysis and specimens of a Persian work on mathematics and astronomy* [author: Maulawī (Ghulām-Husain), by the late John Tytler<sup>1</sup> (in *JRAS.* iv (1837) pp. 254-72).

44. Ḥakīm Sirāj al-Dīn Ḥasan.

*Dastūr al-ḥisāb* (or *al-ḥussāb*), composed in 1250/1834-5: *Āṣafiyyah* i p. 810 no. 207.

45. S. Nūr al-Aṣṭiyā [b. Nūr al-'Ulā b. Qamar al-Dīn] Aurangābādī (for whose grandfather see *PL.* i pp. 22, 1027<sup>13</sup>, 1201) died at Ḥaidarābād on 20 *Dhī-Qa'dah* 1255/25th January 1840<sup>2</sup> (see *Gulzār i Āṣafiyyah* pp. 371-3, where nothing is said about works written by him).

(1) *Nūr al-ḥisāb*: *Āṣafiyyah* i p. 812 no. 215 (A.H. 1223/1808).

(2) *Nūr al-muḥāsibīn*: *Āṣafiyyah* i p. 820 no. 144.

46. It may be conjectured that Ḥāfiẓ Aḥmad b. M. Maghribī Tilimsānī Anṣārī Ṣā'imī dedicated his work *A'zam al-ḥisāb* to

<sup>1</sup> For whom cf. p. 18<sup>24</sup> *supra*. He translated into Arabic Robert Hooper's *Anatomist's vade mecum* (*Anīs al-maḥarrīḥīn*, Calcutta, 1830 [-36<sup>2</sup>]) and some other works (see Ellis col. 700.)

<sup>2</sup> The date 1222 given as that of his death in the *Āṣafiyyah* catalogue (p. 813) is perhaps the date of the composition of the *Nūr al-ḥisāb* placed in the wrong column.

Nawwāb A'zam al-Umarā' M. Ghauṭh Khān "A'zam" (d. 1855: see *PL.* i p. 897).<sup>1</sup>

(1) *A'zam al-ḥisāb*: *Āṣafiyyah* i p. 806 no. 139.

(2) *Mir'āt al-'ālam*: *Āṣafiyyah* i p. 820 no. 71 (A.H. 1262/1846. Under *Riyāḍī*, but without further particularization of the subject).

(3) *Zubdat al-ḥisāb* (beg. *al-H. l. . . a. b. 'ilm i ḥisāb bihterīn i 'ulūm i 'aqlī ast*), a short work in a *muqaddamah* and four *maqālahs*: Ivanow 1st Suppt. 899 (A.H. 1290/1874), *Āṣafiyyah* iii p. 338 no. 394.

Edition: 1270/1853-4 (*Āṣafiyyah* i p. 814 no. 63).

47. Mīrzā Ja'far Khān Mushīr al-Daulah (for whom see *PL.* i p. 1070) died in Jumādā II 1279/Nov.-Dec. 1862 (*Dhārī'ah* vii p. 5 antepenult).

(*Kitāb al-ḥisāb*)<sup>2</sup> in a *muqaddamah*, six *bābs* and a *khātimah*, composed in 1262/1846, dedicated to Muḥammad Shāh Qājār, and said (*Dhārī'ah* vii p. 4<sup>23</sup>) to be the first Persian work on modern arithmetic: *Dhārī'ah* vii p. 5 no. 9 (where the work is not expressly said to have been published).

48. Nawwāb Shams al-Umarā' Bahādur Amīr i Kabīr M. Fakhr al-Dīn Khān, born in 1780, was eleven years old when his father, Abū 'l-Faṭḥ Khān Tēgh-Jang, died. He himself died on 10 April 1863. His Urdu work *Sittah i Shamsīyah* was published in six volumes in 1256/1840 (see *Āṣafiyyah* i p. 826, under *Riyāḍī i Urdu*). His eldest son, 'Umdat al-Mulk M. Rafī' al-Dīn Khān, was the author of some astronomical works in Persian and of at least two scientific works in Urdu (see *Āṣafiyyah* i p. 824 no. 60, p. 826 no. 61). [*Gulzār i Āṣafiyyah* pp. 286-90; Beale *Oriental biographical dictionary* under Shams-ul-'Umra; *Madhīyah i Shamsīyah* [in Urdu, 76 pp.], by M. Ghulām-Imām

<sup>1</sup> This is made probable by the date, 1270/1853-4, at which the *Zubdat al-ḥisāb* was published. There were, however, other persons who bore the title A'zam al-Umarā', among them the Ḥaidarābādī noble Arasṭū-Jāh mentioned on p. 18<sup>1</sup> *supra*.

<sup>2</sup> This is a quasi-title used by the author of the *Dhārī'ah* for arithmetical works of which he did not know the real title.



*Khān*, Haidarābād 1280/1863<sup>o</sup>; Nizāmī Badāyūnī *Qāmūs al-mashāhīr* (in Urdu) ii p. 24.]

(1) *Risālah dar bayān i d'māl i qattā'*: Āṣafiyah i p. 810 no. 162.

(2) *Shams al-handasah*, composed in 1241/1825-6: Āṣafiyah i p. 818 nos. 19, 119.

Edition: 1251/1835-6 (Āṣafiyah i p. 818 no. 224. Cf. p. 816 no. 18).

49. Artillery Lieutenant August Kržiž was one of the seven Austrians who went to Persia in 1851 as teachers in the Dār al-Funūn College and the Military College<sup>1</sup> in Tihirān. He returned to Europe in 1859 (see Browne *Press and poetry* p. 154). In addition to works on gunnery he wrote:

(1) (*Kitāb dar tashrīh u tauḍīh i 'ilm i jarr al-thaqīl u 'ilm i hikmat i tabī'i*), translated by M. Zakī Māzandarānī from the French of Lieut. A. K.: [Tihirān 1858<sup>o</sup>] (unpaginated).

(2) (*Kitāb i ḥisāb ba-'ilm i handasah*), on geometry, similarly translated by M. Zakī Māzandarānī: [Tihirān] 1274/1858<sup>o</sup> (unpaginated).

(3) *Mizān al-ḥisāb*, on algebra, similarly translated by M. Zakī Māzandarānī: [Tihirān] 1274/1857<sup>o</sup> (375 pp.).

50. Najm al-Daulah<sup>2</sup> Mirzā 'Abd al-Ghaffār Khān b. 'Alī Muḥammad Isfahānī, Chief Astrologer (*Munajjim-bāshī*) to Nāṣir al-Dīn Shāh and "Professor of all the exact sciences" in the Dār al-Funūn College, was born in 1255/1839-40 (so *Dharī'ah* vii p. 8<sup>12</sup>) and died on 14 Jumādā I 1326/14 June 1908 (so *Dharī'ah* iii p. 58<sup>12</sup>, vii p. 8<sup>12</sup>).<sup>3</sup> Several of his mathematical and scientific works are mentioned in Browne's *Press and poetry* pp. 157-8.

<sup>1</sup> Some of the mathematical and scientific works produced by the teachers at these two colleges are recorded in Browne's *Press and poetry* pp. 157-63 and in *al-Dharī'ah ilā tashrif al-Shāh* under such titles as *al-Jabr wa-l-muqābalah* and *al-ḥisāb*. Only a few of these works and of analogous later works have been included in the present survey as specimens of these branches of literature or as illustrations of the activity of certain authors and translators.

<sup>2</sup> So *Dharī'ah*, but Najm al-Mulk in the Āṣafiyah catalogue.

<sup>3</sup> "He only died recently, in A.H. 1328 (= A.D. 1910), his age, according to current report, exceeding 90 years" (Browne *Press and poetry* p. 155).

(1) *Bidāyat al-handasah*: printed Tihirān (*Dharī'ah* iii p. 60).

(2) *Bidāyat al-ḥisāb*: printed 1322/1904-5 (*Dharī'ah* iii p. 58).

(3) *Bidāyat al-jabr*: printed Tihirān (*Dharī'ah* iii p. 58).

(4) *Ḥisāb i jadīd*: printed Tihirān (*Dharī'ah* vii p. 8 no. 27).

(5) *Kifāyat al-handasah*: see *Uṣūl al-handasah* below.

(6) *Kifāyat al-ḥisāb*: Tihirān 1291/1874 (Āṣafiyah i p. 818 no. 76).

(7) *Uṣūl al-handasah*, or *Kifāyat al-handasah*, in eight *maqālahs*, dedicated to Muḥaffar al-Dīn Shāh: Tihirān 1318/1900-1 (*Dharī'ah* ii p. 213 no. 830).

(8) *Uṣūl i handasah*: [Persia] 1292/1875 (Āṣafiyah i p. 806 no. 77).

51. Muhandis al-Mulk Mirzā Ridā Khān was one of the teachers at the Dār al-Funūn College (cf. Browne *Press and poetry* p. 158 (29)-(33)).

*Hazār mas'alah i jabr u muqābalah*: printed Tihirān (*Dharī'ah* v p. 87 no. 354).

52. Mirzā 'Alī M. Khān Muntarjīm i Humāyūn is the author of *Dastūr i dānish*, containing *durūs wa-ḥikāyāt*, printed in Tihirān (*Dharī'ah* viii p. 153).

(1) *Ḥisāb i ibtidā'i*, in two parts: printed (*Dharī'ah* vii p. 7 no. 24).

(2) *Ḥisāb i mufaṣṣal*: Tihirān (*Dharī'ah* vii p. 11 no. 43).

(3) *Ḥisāb i muqaddamātī*: Tihirān (*Dharī'ah* vii p. 11 no. 44).

(4) *Uṣūl i jabr u muqābalah*: printed Tihirān 1331/1913 (*Dharī'ah* ii p. 179 no. 663; Mashhad iii, *fsl.* 17, ptd. bks., no. 2).



53. **M. Hasan b. M. Husain al-Qārī.**

*Tuhfah i Mukhtārīyah*, composed in 1293/1876 and dedicated to Nawwāb Mukhtār al-Mulk: *Āṣafīyah* i p. 808 no. 52 (A.H. 1293/1876, autograph).

54. **Haidar-Qulī b. Husain-Qulī Bayāt Mukhtārī Nishābūrī** [so].

(1) *Ashkāl i baiḍī* (beg. *Baiḍī i musattaḥ saḥī ast*), composed in 1301/1883-4: *Dharī'ah* ii p. 112, *Majlis* 154 (A.H. 1301/1883-4).

(2) *Risālah i makhṛūt u ustūḥānah* (beg. *Wa-ba'd chūn rasm i mujassamāt*), dedicated to Āṣaf al-Daulah, Governor of *Khurāsān*: *Majlis* 179 (A.H. 1302/1884-5).

(3) *Risālah i rasm i mujassamāt i mutashābih u qat' i zā'id* (beg. *A. b. in risālah ist dar ma'rifat i qat' i zā'id*), composed in 1294/1877: *Majlis* 176.

55. **Aqā Khān b. Husain-Qulī Khān Muḥāsib al-Daulah** was one of the teachers at the Dār al-Funūn College in Tīhrān (cf. Browne *The press and poetry of modern Persia* p. 158).

*Uṣūl i 'ilm i jabr u muqābalaḥ*: Tīhrān 1305/1888° (216 pp.); 1310/1892-3 (*Dharī'ah* ii p. 179 no. 661).

56. **Mirzā 'Alī Khān Nāgīm al-'Ulūm**, one of the teachers in the Dār al-Funūn College (cf. Browne *Press and poetry* p. 155<sup>1</sup>), died circ. 1317/1899-1900.

(1) *Hisāb i jadīd*, known as *Hisāb i 'Alī Khān*: printed (*Dharī'ah* vii p. 8 no. 29).

(2) *Uṣūl i 'ilm i fizīk*: printed (*Dharī'ah* ii p. 200).

(3) *Uṣūl i jabr u muqābalaḥ*: printed Tīhrān (*Dharī'ah* ii p. 179 no. 662).

57. **Mirzā Mūsā Khān b. Maḥmūd Khān Miftāḥ al-Mulk**<sup>1</sup> died in 1335/1916-17.

*Hisāb i jadīd*: Tīhrān 1300/1882-3 (*Dharī'ah* vii p. 8 no. 30).

<sup>1</sup> This title presumably belongs to the father, not the son.

58. **Sh. Yūsuf b. M. Gilānī.**

(1) *Hall al-'uqūd ft sharḥ ḥisāb al-jummal al-ma'hūd* (beg. *al-H. l. al-Wāḥid al-Aḥad*), composed in 1322/1904 "dar ta'rīf i *shumārāh bā angushtān* 'ḥisāb i sar-angushtī' u *shināsā'i* i asrār u ma'ānī i abjad hawwaz ḥuṭfī" (in Arabic or Persian ?): *Majlis* 761 (1).

(2) *Mukhtaṣar al-jummal* (beg. *Ba'd az h. u th. bar Khālīq i Ma'būd*), on the same subject: *Majlis* 761 (2).

59. **S. Husain Quds-al-Sharīfī**, entitled *Fahīm al-Sulṭān*, b. S. Taqī known as Mustawfī was born on 12 Dhū 'l-Qa'dah 1308/19 June 1891.

*Hisāb i 128* [128 = Husain]: printed (100 pp. *Dharī'ah* vii p. 7 no. 23).

#### 60. APPENDIX

(1) *Alqāb al-rub'*: *Dharī'ah* ii p. 300 no. 1207 (MS. at Najaf in *Khawānsārī's* library).

(2) *A'māl Abī Bakr al-Khalīl al-tājir al-raṣādī* (beg. *Faṣl fī qismat al-muthallathāt al-qā'im al-zāwiyāh wa-ḥiya muthallathāt al-uṣūl 'alā nisbat al-arithmāfiqī*), on dividing right-angled triangles, measuring arcs, pulleys, the laws of reflexion, measuring the heights of inaccessible objects, etc.: *Blochett* ii 772 (18) (early 17th cent.).

(3) *Arba'in* (beg. (in *Mashhad* MS. without *ḥamdalah*) *In risālah mushtamīl ast bar chihīl su'al*), answers to forty questions relating to arithmetic: *Mashhad* iii, fsl. 17, MSS., no. 9 (not later than 1166/1753).

(4) *Badr al-ḥisāb*, a manual of arithmetic and geometry, by Mirzā Rajab 'Alī Bēg b. Fāḍil Bēg: *Lucknow* 1263/1847\* (91 pp.); *Cawnpore* 1267/1851\* (78 pp.); place? 1270/1853-4 (*Āṣafīyah* i p. 806 no. 265).

(5) *Bahr al-jawāhir* (beg. *Yagānah Khudāy rā sitāyish*),



on mathematics and accountancy,<sup>1</sup> by 'Abd al-Wahhāb b. M. Amln Shāhshahānī Ḥasanī Ḥusainī Isfahānī: *Dhārī'ah* iii p. 32 no. 63, *Ma'ārif* ii 239 (76 foll. A.H. 1270/1853-4), *Chanykov* 125 (A.H. 1272/1856). Editions: *Tihārān* 1271/1854-5 (*Dhārī'ah*, loc. cit.); 1297/1880 (*ibid.*).

(6) *Bastī al-ḥisāb* (beg. *Sp. u st. i bi-hadd wa-lā 'add ba-Yazdān i jahān*), in a *muqaddamah*, two *bābs* and some *faṣls*, by 'Ubaid Allāh b. Sh. 'Isā Ṣiddīqī Suhrawardī Gōpāmaṭī<sup>2</sup>: *Rāmpūr* (Nadīr Aḥmad 246).

(7) *Bikat Chintāmanī*, a Persian version<sup>3</sup>: *Browne Suppt.* 210 (King's 66. Palmer p. 25).

(8) *Bisāṭ i gharīb*, by M. Naṣīr al-Dīn Ḥaidarābādī. Edition: 1291/1874 (*Āṣafīyah* i p. 806 no. 34, under *Riyāḍī*, but without mention of the precise subject).

(9) *Chihīl su'āl*: *Dhārī'ah* v p. 315 no. 1505 (MS. presented in 1166/1753 to the Imām Riḍā Library at Maṣḥad: see no. (3) above).

(10) *Darb i sittīn*: *Āṣafīyah* i p. 818 nos. 143, 111. Edition: 1299/1882 (*Āṣafīyah* i p. 818 no. 230).

(11) *Dastūr i ta'līm i ḥisāb i muqaddamāṭī*, by Ḥabīb Allāh Ṣaḥīḥī: printed (*Dhārī'ah* viii p. 152).

<sup>1</sup> Works on the 'ilm i siyāq, 'ilm i siyāqat (cf. Dozy), or 'ilm i istiṣā, contain varying amounts of mathematical matter, but they will be dealt with in a later volume of the present survey. For this subject see *Die Resāla-ye Falakiyye des 'Abdallāh ibn Mohammad ibn Kiyā al-Mazandarānī. Ein persischer Leitfaden des ständlichen Rechnungswesens (um 1363). Herausgegeben von W. Hinz* (Wiesbaden 1952) and the works referred to in the editor's introduction (e.g. A. Zeki Velidi Togan's *Istānbūl facsimile of the four treatises*, (1) *Sa'adat-nāmah* [Ayā 86(yah) 4190], by Falak i 'Alā-yi Tabrizī (A.D. 1307), (2) *Risālah i Falakiyyah* [A.S. 2750], (3) *Shams al-siyāq*, composed at Harāt circ. A.D. 1441 by 'All Shīrāzī [MS. at Istānbūl], and (4) *Jāmi' al-ḥisāb*, composed A.D. 1337-8 [MS. at Qōnyah]). For Indian and other works of this kind cf. *Kohatsek* p. 17 no. 29, *Āṣafīyah* i p. 810 no. 311, *Beclūn* 493 (2), *Rieu* ii 799a, iii 990a, *OCM.* x/3 p. 99, *Bloch* iv 2168 (1), *Browne Suppt.* 439, *Ethé* 2125, *Beclūn* 78 (2), 524 (1), 524 (2), *Bānpūr Suppt.* ii 2042, *OCM.* x/3 p. 101, *Rieu* iii 995b, *OCM.* x/3 p. 100, *Ivanow 2nd Suppt.* 1096 (2), *Āṣafīyah* i p. 806 no. 316, p. 810 nos. 315, 317-20, p. 812 no. 313, p. 820 no. 314, *Leyden* iii p. 77 no. 1039 and *Rieu* 804a. For printed works see also *Edwards coll.* 386, 581, and *Dhārī'ah* viii p. 225.

<sup>2</sup> For Gōpāmaṭī see *PL.* i p. 915 n.1.

<sup>3</sup> Evidently of the work referred to by Garcin de Tassy (i p. 389) in the words "CHINTAMAN OU CHINTAMANI est l'auteur d'un ouvrage sur le calcul ou l'arithmétique, écrit en braj-bhākhā, et dont on trouve un manuscrit (no. 66) en caractères nasta'liq dans la bibliothèque de l'Université de Cambridge [sic] sous le titre de *Bikat*."

(12) *Durj al-jawāhir wa-burj al-zawāhir* (beg. *Wa-bā'd in mukhtasari-at dar 'ilm i misāhat nām i ā D. al-j. . . kih az bahr i khizānah i . . . Khudāwānd Amīr i kabīr Isfahsālār i 'ālam . . . Fakhr al-Dawlah wa-'l-Dīn . . . Qāmi' al-kafarah wa-'l-mushrikīn Mahik mulūk al-umarā' fī 'l-'ālamīn Pahlawān i Jahān Shāhib-qirān i āfāq . . . A'zam Tāzik Abū Bakr Ḥāhīr Amīr al-mu'minīn*<sup>1</sup>), a short anonymous treatise in three sections dealing with "la métrologie des surfaces, des solides, des mesures sur le terrain, du jaugeage des fleuves, etc.": *Bloch* ii 772 (6) (early 17th cent.).

(13) *Fawā'id al-afkār fī 'ilm al-firkār*, by Farīd al-Dīn Aḥmad: *Āṣafīyah* i p. 818 no. 166.

(14) *Ḥisāb i 'ilmī u 'amālī*, for secondary schools, by Abū 'l-Ḥasan Arjmand Sāwajī (cf. *PL.* i p. 1188 (22)): *Lahore A.H.S.* 1306/1927\* (264 pp.).

(15) *Ḥisāb-nāmah*, in seven *bābs*, by Anand Kāhan b. Hēm Rāj Kāyat'h Guwāliyārī: *Lahore Panjāb Univ.* (four *bābs* only, acephalous. N.d. See *OCM.* x/3 (May 1934) p. 100).

(16) *al-Irshād*, by 'Abd al-Raḥīm b. Aḥmad Ḥusain: *Āṣafīyah* i p. 818 no. 157 (under *Riyāḍī*, but without mention of the precise subject).

(17) *Irshād al-ḥussāb*, by Abū 'l-Qāsim surnamed (*al-mulaqqab bi-*) *Fayūḍāt*: printed *Tabriz* (*Dhārī'ah* i p. 513 no. 2514).

(18) *al-Jabr*, by Abū 'l-Ḥasan Arjmand Sāwajī (cf. no. (14) above): *Lahore A.H.S.* 1306/1927\* (194 pp. *Mufid i 'Āmm* Pr.).

(19) *Jabr u muqābalaḥ i qadīm*: *Āṣafīyah* i p. 808 no. 124 (A.H. 1088/1677).

(20) *al-Ja'farīyah fī 'l-masā'il al-ḥisābiyyah* (beg. *H. u th. Khudāwāndī-rā kih wujūd i har manjūd*), in a *muqaddamah*, five *maqālahs* and a *khātimah*, dedicated to Shāh Sultān Ja'far by Qawām al-Dīn Ḥusain b. Shams al-Dīn M. al-Khafarī

<sup>1</sup> This prince is identified by Blochet (incorrectly, it would seem) with the Atābak of Ādharbāyjan "Mohammed Pehlevan Djihan, fils de Shams ed-Din Ilutkuz", who died in 581/1186.



[vocalisation ?]: *Dharī'ah* v p. 109 no. 455 (where a MS. at Najaf is mentioned).

(21) *Khulāṣah i Hāshimī*, by Āqā Hāshim Shāh. Edition: 1313/1895-6 (*Āṣafiyah* i p. 810 no. 263, under *Riyāḍī*, but without mention of the precise subject or the place of publication).

(22) *Khulāṣah i riyāḍiyāt i mutawassitah*, by Bī-rashk Anwārī: printed *Tihrān* A.H.S. 1326/1947-8 (*Dharī'ah* vii p. 227).

(23) *Ma'din al-ḥisāb*, by Bīm [Bhim ?] Rāj: *Cambridge* 2nd Suppt. 90 (1) (136 foll.).

(24) *Majmū'ah i riyāḍī*: printed *Persia* (*Āṣafiyah* i p. 820).

(25) *Makhzan al-asrār*: *Āṣafiyah* i p. 820 no. 118 (under *Riyāḍī*, but without mention of the precise subject).

(26) *Mir'āt al-ḥisāb*, by M. Māh [doubtless identical with Khwājah M. Māh, who wrote a commentary on the *Khulāṣat al-ḥisāb*, for which see *PL* ii p. 12 (h)]: *Āṣafiyah* i p. 820 no. 96.

(27) *Miṣbāḥ al-ḥisāb*: *Āṣafiyah* i p. 820 no. 134.

(28) *Mizān al-ḥisāb*, by Qādir 'Alī Khān. Edition: 1265/1849 (*Āṣafiyah* i p. 820 no. 59).

(29) (*Mukhtaṣar dar 'ilm i misāḥat*) (beg. *Sp. i bī-q. u h. i bī-'adad i Ḥakīmī kih āsmān i mudawwar bah pargār i qudrat*), in eight bābs: *Bloch* ii 772 (9) (early 17th cent.).

(30) *Muntakhab al-'ajā'ib*, on arithmetic, by Gōpāl Sing'h: *Siyālkōt* [18 ?\*] (*Chashmah* i *Faiḍ* Pr. 34 pp.).

(31) *Nādirīyah*, apparently<sup>1</sup> a prose work on arithmetic by M. Jalāl b. Mullā Ḥusain: *Rehatssek* p. 20 no. 34 (2).

(32) *Nāṣir al-ḥisāb*: *Āṣafiyah* i p. 820 no. 184.

(33) *Qā'idah i kullīyah*, by M. Faiyāḍ al-Dīn Khān. Edition: 1285/1868-9 (*Āṣafiyah* i p. 818 no. 273, under *Riyāḍī*, but without mention of the precise subject or the place of publication).

<sup>1</sup> Rehatssek's description of the collectaneous MS. which contains this work is not as clear as it might be.

(34) *al-Qistās al-mustaqīm*, on arithmetic, in two *rukns* each subdivided into *maqālahs*, defective at both ends 'n the *Maṣḥhad* MS. and therefore lacking the author's name, but doubtless identical with the work of this title by "Dailamī", which is one of the sources of the anonymous arithmetical tract preserved in *Bānkīpūr* xi 1040: *Maṣḥhad* iii, f. 17, MSS., no. 146.

(35) (*Risālah dar 'ilm i handasah*) (beg. *al-H. l. R. al-'ā.*), in a *muqaddamah*, two *maqālahs* and a *khātimah*: *Cairo* p. 520.

(36) *Risālah dar 'ilm i handasah*, in a *muqaddamah* and two *maqālahs*: *Lahore* Panjāb Univ. (62 foll. See *OCM* x/3 (May 1934) p. 101).

(37) (*Risālah dar 'ilm i handasah*): *Lindesiana* p. 142 no. 717a (circ. A.D. 1760).

(38) *Risālah dar 'ilm i ḥisāb*, by Ḥasan Tūnī: *Kapūrt'halah* (A.H. 1160/1747. See M. Shafī' in *OCM* iii/4 (Aug. 1927) p. 5).

(39) *Risālah dar 'ilm i ḥisāb*: *Leningrad* Univ. no. 406 (Salemanni-Rosen p. 15).

(40) *Risālah dar 'ilm i ḥisāb* (beg. *Jam' [read Jamī ?] i maujādāt dū gism ast wajīb al-wujūd u mumkin al-wujūd*): *Madras* 502 (A.H. 1351/1932-3).

(41) (*Risālah dar 'ilm i ḥisāb*) (beg. . . . (at end of *muqaddamah*) *az kutub i mutaḥaddimān hich kitābī muḥaddhah u mukhtaṣar u āsān ba-Pārsī na-yāftam wajīb dādām kih dar-īn bāb risāla'ī bi-pardāzam*), in twenty-four bābs: *Majlis* 640 (9).

(42) (*Risālah dar 'ilm i misāḥat*) (beg. . . . *a. b. bi-dān-kih īn kitāb usūl i ā bar sih nau' ast awwal ma'rifat i ālāt i misāḥat u thānī ma'rifat i ashkāl u thālith ma'rifat i furuq i misāḥat ammā ālāt i misāḥat sih ast dhirā' . . .*): *Bloch* ii 772 (10) (early 17th cent.).

(43) *Risālah dar 'ilm i misāḥat* (beg. *A. b. īn risālah īst dar 'i. i m. u ān mushṭamil bar chand faṣl ast Faṣl i awwal dar dhar'ī kih Banī Hāshim qarār dādah and mashhūr ba-gaz i shar' kih ma'mūl i Khurāsān-ast*): *Rieu* Suppt. 421 (1) (A.H. 1233/1818).

(44) (*Risālah dar 'ilm i misāḥat*) (beg. *al-H. l. R. al-'ā. wa-'l-ṣ. . . . a. b. īn risālah īst dar īslāḥ [read īṣṭilāḥ ?] i ahl i*



*misāhat Faṣl dar ān-kih īn sawād u Baṣrah u kuwar i Ahwūz u nawāhī i Fārs*) : Blochet ii 772 (11) (early 17th cent.).

(45) *Risālah dar 'ilm i misāhat* : Browne Suppt. 676 (A.H. 1245).

(46) *(Risālah dar 'ilm i riyāḍī)*, by 'Abd al-Wāḥid b. M. Būbakānī : *Aṣaṭīyah* iii p. 750.

(47) *Risālah i 'aqd i anāmīl* (beg. *Ba'd az h. i Parwardgārī kih aṣnāf i alṭāf*), a short tract "*dar ḥisāb i 'uqūd i aqābi*", probably (*'alā 'l-iḥtimāl*) by Sharaf al-Dīn Yazdī<sup>1</sup> (for whom see *PL*, i p. 283) : *Maḡḡhad* iii, fṣl. 17, MSS., no. 67, Blochet ii 772 (24) (early 17th cent.).

(48) *(Risālah i 'aqd i anārūl)*, on "the manner of counting from 1 up to 10,000 on the fingers, which is not unknown and may be found recorded in the *Farhang-i-Jehangyri*; a method like this is practised in the bazārs when people wish to strike secret bargains" : *Rehatssek* p. 220 no. 17 [(5)].

(49) *Risālah i arithmaṣṭiqī* : *Lindesiana* p. 114 no. 704 (M. Shāh's 18th regnal year [A.H. 1148-9/1735-6]).

(50) *Risālah i handasah* : *Aṣaṭīyah* i p. 812 no. 218.

(51) *Risālah i Raṣṭīyah* (beg. *In lauḥ i mustaṣīl kih pargār i nisbat ast . . . pargār i mutanāsibah a j f a k l ālatī ast mushtamil bar dū silārah*), on *pargār-shināsī* and *handasah*, by M. Raṣṭī (?) : *Majlis* 177 (defective. 41 foll.).

(52) *Risālah i Shihābīyah* (beg. *al-H. l. 'l. 'aṭā'uhu lā yu'addu wa-lā yuḥṣā*), dedicated by Maḡmūd b. Badr al-Dīn al-Īrānshāhī to a courtier (*muḡarrab al-mulūk wa-'l-salāṣīn*) entitled *Shihāb al-Daulah wa-'l-Dīn* and divided into two *bābs*, of which the first, in thirty-five *faṣls*, deals with whole numbers (*shihāb*) and the second, in twenty *faṣls*, with fractions (*kusūr*) : *Gotha* 37 (26 foll.).

(53) *Risālah i tastīḥ* : *Aṣaṭīyah* i p. 810 no. 14.

(54) *Shabīkah* [*Risālah i shabīkah*, sic ?], apparently<sup>2</sup> a

<sup>1</sup> The *Maḡḡhad* cataloguer does not state his reasons for suggesting this authorship.

<sup>2</sup> *Rehatssek's* description of the collectaneous MS. which contains this work is not as clear as it might be.

metrical work on arithmetic and geometry : *Rehatssek* p. 20 no. 34 (1).

(55) *Shihābīyah* : see *Risālah i Shihābīyah*.

(56) *Tabṣīrat al-ḥisāb* : *Lindesiana* p. 222 no. 699b ("selections". A.H. 1142/1729-30).

(57) *Tabṣīrat ūlī 'l-albāb fī 'ilm al-ḥisāb* (beg. *al-H. l. al-munazzah 'an idrāk al-anām* [read *al-afḥām* ?]) : *Chanykov* 128 (c).

(58) *Taīstr al-maṭlūb fī a'māl al-juyūb*, by Ḥāfiḡ Aḡmad : *Aṣaṭīyah* i p. 808 no. 158.

(59) *Tashrīḥ fī 'ilm al-tastīḥ*, by Tāḡhir al-Ḥusainī : *'Alīgarḥ* Subh. MSS. p. 22 no. 5.

(60) *Tuḡfat al-majālis* : *Aṣaṭīyah* i p. 808 no. 212 (under *Riyāḍī*, but without mention of the precise subject).

(61) *Tuḡfat al-rashād* (beg. *Maujūdī kih kunḡah*), dedicated by an anonymous author to Bālā-prashād, son of Chāndū La'l, and divided into six *muḡaddamahs* and six *faṣls* : *Ivanow* Curzon 582 (20 foll. 19th cent.).

(62) *Wiṣāṭīyah*, by Ḥamīd al-Wiṣālī : *Aṣaṭīyah* i p. 820 no. 172 (A.H. 1233/1818. Under *Riyāḍī*, but without specification of the precise subject).

(63) *Zubdat al-ḥisāb*, by M. Ṣālīḥ : *Lindesiana* p. 195 no. 699a (A.H. 1142/1729).

## B. WEIGHTS AND MEASURES

61. [Mīr] M. Mu'mīn b. 'Alī Ḥusainī [Astarābādī]<sup>1</sup> is mentioned in the *Haft iqlīm* (no. 1172) as being at the time of writing [circ. 1002/1593-4] in the service of Muḡammad-Qulī Quṭb-

<sup>1</sup> Astarābādī : so Firāḡtah, Iskandar Bēg, etc., doubtless correctly, though he himself does not append this word to his name. He is evidently a different person from Mīr M. Mu'mīn [father's name not ascertained] Ḥusainī Astarābādī [Makkī], who completed in 1069/1659 a *risālah fī 'l-raṣ'ah* (I.H. no. 1393), apparently in Arabic, gave an *ijāzah* (I.H. no. 77) to M. Bāqir b. M. Taḡī al-Majlisī (b. 1037/1627-8 or 1038/1628-9 : see *PL*, i pp. 190, 1132<sup>2</sup>, 1256-7) and is described in the *Amāl al-āmīl* (p. 67<sup>28</sup>) as a [deceased] resident of Mecca (al-Amīr M. Mu'mīn al-Astarābādī sākin Makkah 'ālim fādīl faḡīḥ muḡaddith ṣālīḥ 'ābid shahīd laḡu risālah fī 'l-raṣ'ah, min al-mu'āṣirīn). Cf. *Qīṣaṣ al-'ulamā'* p. 243 ; *Najūm al-samā'* pp. 82-3, where the two persons are treated as one.



*Shāh* [of Golconda, A.H. 989-1020/1581-1611], having gone to the Deccan and risen to high favour in the reign of his predecessor, *Ibrāhīm Qutb-Shāh* [957-89/1550-81]. According to the *Tārīkh i 'ālam-ārāy i 'Abbāsī* (in which he is described as still alive in 1025/1616 at the time of writing) he was a nephew (*khvāhar-zādah*) of *Mir Fakhr al-Dīn Sammākī* (for whom see *PL* i pp. 17, 1198), was appointed instructor to the *shāh-zādah* *Sultān Ḥaidar Mirzā* (born in, or about, 962/1555, *'Ālam-ārā* p. 101<sup>13</sup>) by *Shāh Tahmāsp*, left Persia after the prince's death [16 Šafar 984/15 May 1576] and the accession of his brother *Ismā'īl II* [later in the same year], entered the service of *Muhammad-Qulī Qutb-Shāh* and became Prime Minister.<sup>1</sup> *Firishtah*, who was his contemporary in the Deccan at the court of a neighbouring dynasty, gives a somewhat similar account of him<sup>2</sup> and quotes a number of his verses in discussing the reign of *Muhammad-Qulī Qutb-Shāh*. According to *Taqī Kāshī* (*Sprenger* p. 42) he was at *Kāshān* in 987, but this date needs confirmation.

<sup>1</sup> The text as quoted in the *Nujūm al-samā'* differs to some extent from that of the *Tihārān* lithograph (in which, for example, there is no reference to the treatise on prosody) and runs as follows: *Mir M. Māmin i Astarābādī az adāt i 'izām i Astarābād i khvāhar-zādah i Amīr Fakhr al-Dīn i Sammākī ast biyār faḡl u mutadaiyin u nikū-akhlag u jāhib-tahī'at bād gāhī ba-naẓm i aghār mail mi-numūd u qasā'id u rubā'iyyāt i marghūb dārad u dar 'ilm i 'arūd risālah i taẓayf kardah kih tā ghāyāt dar ān 'ilm mithl i ān risālah ta'rif na-numūdah Ḥaidar Mirzā qiyām mi-numūd u ba'd az qadīyah i kā'ilah i Mirzā u istilā-yi Ismā'īl Mirzā bāb i muqaddamat [Tihārān text: *taṭawwuf*] i Irān na-yāncardah Muhammad-Qulī Qutb-Shāh i khvāhar-zādah u wafar i taẓayy' u mulāzamat i Sultān Ḥud u martabah i wakīlat u pishwā' i yāst aknūn kih tārīkh i Hījri ba-khams wa-'ishrīm wa-alf rasīdah dar qaid i bayāt ast u mustahiqqin i har diyār kih [sic] ba-wasīlah i ā az ān silsilah [i.e. silsilah i 'aliyah i Qutb-Shāhīyah, previously mentioned in the *Tihārān* text] tamattu' mi-yāband.*

<sup>2</sup> *Firishtah*'s text as quoted in the *Nujūm al-samā'* differs in some respects from that lithographed by *Nawāl Kishōr* and runs as follows: *Mir M. Māmin i Astarābādī kih ābā wa-ajlādah wazā i salāfin i Irān mu'azzaz u mukarram būdand u khvūd niz dar 'ahd i Shāh Tahmāsp i Safawī mu'allim i shāh-zādah Sultān Ḥaidar Mirzā būd az qarīb i bist u panj sāl wakīl al-sultanat i ān daryāh ast u saiyid i ma'zī ilāh dar jamī' i 'ulūm i waḡal u manḡal mutabāhhir u 'alam i 'alamā-yi 'arē i khvūd ast dar toḡā u zuhd u nik-nafas u husn i khulq az kamāk khvāshār ān-kih Sultān Muhammad-Qulī Qutb Shāh ba-wājibi qadr u martabah i ān buẓurguṭr āhinākhsh murīdwar [Nawāl Kishōr murīdānah bā ā] salāh mi-numāyad u daḡiqā'i az lawāzim i tawādu' u takrīm i ā firā na-mī-jamī' i muhimmāt khvāshār dārkhā-yi buẓurg ba-ā rujā' kardāh khvūd bā birā-dārān u nadīmān bah lahw u la'b u 'aish u farāb mashghūl-ast . . .].*

Copies of his *diwān*, the *Diwān i Mu'min*, are described by *Ethé* (no. 1530) and *Sprenger* (p. 506). For his work on prosody, completed in 1007/1598-9 and dedicated to *Muhammad-Qulī Qutb-Shāh*, see *Sipahsālār* ii p. 442 no. 1080.

[*Taqī Kāshī* (*Sprenger* p. 42); *Haft iqīm* no. 1172; *Firishtah*, Bombay 1831-2, ii p. 341, [Lucknow] 1281, ii p. 173 (cf. *Nujūm al-samā'* p. 83, where there are some differences of reading); *Tārīkh i 'ālam-ārāy i 'Abbāsī* p. 109; *Safinah i Khvāshgū* ii no. 187; *Ātash-kadah* p. 144 (no. 322); *Makhzan al-gharā'ib* nos. 2315 and 2317 (which probably relate to the same person in spite of the distinction drawn between *Mir M. Mu'min Sammākī* [cf. *PL* ii p. 32<sup>a</sup>] and *Mir M. Mu'min Astarābādī*); *Sham' i anjuman* p. 446].

(*Risālah i miqdāriyah*) or (*Risālah dar auzān u maqdār*) (beg. *Ba'd az h. u sp. i afzūn az hadd u miqdār*), on the weight of coins and on legal measures, composed for *Muhammad Qutb-Shāh* [A.H. 1020-35/1612-26] and divided into a *muqaddamah*, a *faḡl* and a *khātimah*: I.H. 1269, Fonahn 334, *Maḡhad* iii, *fā* 17, nos. 95 (25 foll. Not later than 1067/1656-7), 66, *Būhār* 220 (19th cent.), *Āṣaffiyah* ii p. 1732 no. 31 (8), *Ethé* 2310 (extracts only).

62. The weights used in medicine are the subject of the fifth *tashkhiṣ* in the *Tuhfat al-mu'minīn* dedicated to *Shāh Sulaimān* (A.H. 1077-1105/1666-94) by *Mir M. Mu'min Tunakābunī* (see *Rieu* ii 476-8, etc.). For similar chapters in medical and other works see *Ethé* ii p. 598, *Fonahn* p. 110, etc.

63. *M. 'Alī "Ḥazn"* *Jilānī* was born at *Iṣfahān* in 1103/1692 and died at *Benares* in 1180/1766 (see *PL* i pp. 840-9, 1336).

(*Risālah i auzān i shar'ī u urfī*) (beg. *al-H. l. R. al-'ā. ḥamd kathīr . . . wa-sallama taslīm wa-ba'd afḡar fuḡarā' bāb Allāh*), a short tract on the weight of coins and on legal measures (in *Khurāsān* according to *Rieu*): *Bānkīpūr* iii p. 232 (A.H. 1178/1764-5), *Rieu* ii 483b (A.H. 1213/1799), 483b (transcribed from the preceding in 1246/1830), *Ivanow Curzon* 502 (7) (early 19th cent.).

64. 'Abd Allāh b. *M. Ashraf Ṣiddīqī* must have flourished in the second half of the eighteenth century or early in the nineteenth.



*Tahqīq al-auzān* (beg. *H. u sp. lā'iq i Kirdigārī-at kih*): Fonahn 311, Ivanow Curzon 612 (1) (11 foll. A.H. 1249/1834).

Edition: Lucknow 1264/1848° (followed, on p. 26, by the *Tahqīq al-buḥrān* of M. Badr al-Dīn b. Jamāl al-Dīn).

65. Sh. Ḥabīb Allāh Sharif Kāshānī [b. 'Alī-madad Sāwajī] was born at Kāshān in 1262/1846 and died there on 23 Jumādā II 1340/21 Feb. 1922. His Persian work *Wasīlat al-ma'ād wa-dharī'at al-'ibād*, on the merits of the Prophet's descendants, was completed in 1287/1870 and lithographed at Tihṛān in 1326/1908 (see Mashhad v p. 348). Another Persian work, *Maṣābiḥ al-ṣā'imīn*, was printed in Persia in 1363/1946 (see Mashhad v p. 324). He wrote Arabic commentaries on the *Sūrat al-Faṭḥ* (Tihṛān 1322/1904: see Mashhad iv p. 472), the *Sūrat al-Kauthar* (title: *Durrat al-durar*. Edition: Tihṛān 1326/1908: see Mashhad iv p. 487) and the *Sūrat al-Ikhlāṣ* (appended to the preceding: see Mashhad iv p. 471). [Mashhad iv p. 472; Brockelmann *Sptbd.* ii p. 833.]

*Tauḍīḥ al-bayān fī tashīl al-auzān*, completed in 1294/1877.

Editions: 1294/1877 (Āṣafīyah iii p. 338, where the author's name is given as 'Alī b. Mudrikah); Tihṛān 1313/1896 (*Dharī'ah* iv p. 491).

66. M. Ashraf 'Alī Lak'hnavī was editor of a part of Ibn Sīnā's *Qānūn* (*Ḥummayāt i Qānūn i Shaikh al-Ra'īs*, Lucknow 1296/1879°) and of Sadīd al-Dīn al-Kāzarūnī's *Mughnī*<sup>1</sup> (*Mughnī sharḥ al-Mūjaz al-mushtahir bah Sadīdī*, Lucknow 1878°).<sup>2</sup>

*al-Fawā'id al-Qutbiyah fī tahqīq al-auzān al-ṭibbiyah*: Lucknow 1307/1890° (appended to Mirzā M. Mahdī's edition of the last two *fanns* of the "*Sadīdī*" [i.e. the Arabic *Mughnī* of Sadīd al-Dīn al-Kāzarūnī]); 1892° (apparently a separate edition. 20 pp.).

67. S. Ahmad b. Ibrāhīm<sup>3</sup> Mūsawī Ḥusainī Dizfālī Ḥā'irī, a resident of Karbalā'.

<sup>1</sup> Cf. Brockelmann *Sptbd.* i p. 825.

<sup>2</sup> This edition, unlike that of 1307/1890° mentioned below, does not contain Ashraf 'Alī's own *al-Fawā'id al-Qutbiyah*.

<sup>3</sup> Ahmad b. Ibrāhīm: so in the Mashhad catalogue. Edwards calls him Ibrāhīm Ahmad Mūsawī Ḥusainī.

*Qistās al-auzān*, on the *niṣṣ* i *zakāt*, etc., and the equivalent weights and measures in various Islamic countries: Bombay 1308/1891° (19 pp. Cf. Mashhad v p. 605).

#### 68. APPENDIX

(1) *Risālah dar bayān i auzān*: Āṣafīyah i p. 810 no. 190.

(2) *Risālah dar bayān i miqdār i dhirā' i Makkah*: Leningrad Univ. no. 366a (Salemman-Rosen p. 15).

(3) *Risālah i auzān u miqyāl [makāyil?] u muskhah-jāt i mutafarriq*: Āṣafīyah ii p. 952 nos. 399 and 253 (under *Ṭibb i Yūnānī*).

(4) *Risālah i ḥisāb i kurr*: Āṣafīyah i p. 810 no. 208.

#### C. ASTRONOMY AND ASTROLOGY

69. Teukros wrote in the first century of the Christian era an astrological work, *Ta paranatellonta tois dekanois*, which is now lost, but of which passages are quoted in other Greek works (Browne Volume p. 360<sup>14</sup>) and which was known in a translation from a Pahlawī version to Abū Ma'shar, who died in 272/886 (Browne Volume p. 360<sup>15</sup>). In Pahlawī the normal transcription of Teukros would be Tēwkrōs, but the sign representing *ēw* could also be read *īw*, *vī*, *īn*, *nī*, *nē*, etc., while that representing *rō* could be read *lō*, *rū*, *lū*, etc. (Browne Vol. pp. 362-3). Consequently in Arabic works the name appears in the corrupt forms Tīnkālūs, Tankālūs and Tīnqarūs. Finally in the Arabic forgery *al-Filāḥat al-Nabafīyah* (A.H. 318/930: see Brockelmann i 242, *Sptbd.* i 430) it is given the Aramaic form **Tankalūshā**,<sup>1</sup> which after the fourth/tenth century displaces the earlier corruptions. These facts and other relevant matters are set forth in an article, *Tracce di opere greche giunte agli Arabi per trafila pehlevica*, contributed by C. A. Nallino to *A volume of Oriental studies presented to E. G. Browne*, Cambridge 1922, pp. 345-63.

(*Risālah dar aḥkām i darajāt*) (beg. *al-Ḥ. l. . . . ch. g.*

<sup>1</sup> Pronounced Tankalūshā, Tangalūshā, Tanglōshā by different lexicographers. A final improvement was to write Tankalūghāh.



*mu'allif i in risālah malik al-hukamā . . .* [name<sup>1</sup> mutilated] *i Bābī*), an untitled work [possibly a version of the *Paranatellonta*] explaining the methods of foretelling the future of men born under different constellations: **Ivanow** 1492 (1) (20 foll. Headings not filled in. A.H. 962/1555), possibly also **Lenin-grad Mus. Asiat.** (Persian translation of an astrological work by **Tankalūshā**. See *Mélanges asiatiques* iii (St. Petersburg 1859) p. 493).

70. **Claudius Ptolemaeus**, in English **Ptolemy**, in the Islāmic languages **Baṭlamyūs**,<sup>2</sup> **Baṭlaimūs**<sup>3</sup> or **Baṭlīmūs**<sup>4</sup> (to which the Arabs append *al-Qalūdhī* = **Claudius**), was an Egyptian and observed at Alexandria in the reigns of **Hadrian** (A.D. 117-38) and **Antoninus Pius** (A.D. 138-61) (see *Ency. Brit.*, etc.).

(1) **Karpos** [Grk. = **Fruit**], sometimes called *Centiloquium* (Lat.) or, in English, *Centiloquy*, a collection of a hundred astrological aphorisms.

Persian translation (with the text) of an Arabic version<sup>5</sup>: (*Tarjamah* (or *Sharḥ*, or *Tafsīr*) *i Thamarah i Baṭlamyūs* (or *Baṭlīmūs*), or (*Ṣad kalimah i Baṭlīmūs*), (beg. *al-Ḥ. l. h. al-shākirīn . . . ba-hukm i ishārat i makhdūm*), a translation and commentary by **Naṣīr al-Dīn Ṭūsī** (cf. *PL* ii pp. 6, 52-60), completed at **Marāghah** on 20 **Rajab** 663/8 May 1265 (so **Brockelmann** *Sptbd.* i p. 932 no. 54e) or 9 **Jumādā I** 670/13 December 1271 (so **Bloch** ii p. 51<sup>18</sup>) at the request of **Bahā' al-Dīn M. b. Shams al-Dīn M. [Juwainī]**, who died in 678/1279: see **Browne** *Lit. Hist.* iii pp. 21-2]: **H. Kh.** ii p. 496, **I.H.** 567, 1814, **Bloch** MSS. arabes des nouvelles acquisitions 4731 (A.H. 672/1273-4), ii 777 (A.H. 806/1403-4), i 118 (15th cent.), **Āyā Šōfīyah** 2695 (42 foll. A.H. 696/1297. Krause p. 505), *'Umūmiyah* 4640 (2) (38 foll. A.H. 739/1338. Krause p. 504 (t)), **Fātiḥ** 5412 foll. 68-100 (A.H. 755/1354. Krause p. 505), **Leyden** iii p. 145 no. 1172 (old), 1173 (fragment), **Bodleian** 1510 (A.H. 868/1463-4), iii 2738 (A.H. 1079/1669), 2739-40, **Ethé** 2231 (A.H. 1017/1608), **Coreton-Rieu** p. 197b

<sup>1</sup> It seems highly probable that the mutilated name is **Tankalūshā**.

<sup>2</sup> Cf. *Farhang i Nafīs* i p. 613.

<sup>3</sup> Cf. *Tāj al-arūs* iv p. 110, l. 10 from foot (*bi-fatḥ fa-sukūn fa-fatḥ*).

<sup>4</sup> Cf. *Farhang i Nafīs* i p. 614, *Farhang i Niẓām* i p. 717.

<sup>5</sup> There were several Arabic versions: see **H. Kh.** ii p. 496, **Brockelmann** *Sptbd.* i p. 228.

no. 415 (2) (circ. A.H. 1058/1648), **Manchester** Mingana 366 (circ. A.D. 1760), **Browne** Suppt. 833 (King's 239), **Aṣafīyah** ii p. 1218 no. 129, p. 1222 no. 200, **Cairo** (1st ed.) v p. 312, **Majlis** 169, **Maṣḥad** iii, fsl. 17, MSS., no. 27, **Nūr i 'Uthmāniyah** 2800 (3) (modern. Krause p. 505), **Rehatsek** p. 15 nos. 22, 23, and others at **Istānbul**.

(2) *Megalē suntaxis*, a system of astronomy and trigonometry, called *al-Majisfī* by the Arabs and hence known to mediaeval Europe as the *Almagest*. Of the Arabic versions only one need be mentioned here, namely:

*Tahrīr al-Majisfī*<sup>1</sup> (beg. *al-Ḥ. l. mabda'i kulli mabda'*), an improved recension completed on 5 **Shawwāl** 644/13 Feb. 1247 by the same **Naṣīr al-Dīn Ṭūsī**: see **Brockelmann** i p. 511 (39), *Sptbd.* i p. 930 (39); **Krause** p. 504.

Persian paraphrase and commentary: *Taqrīb al-Tahrīr* (beg. (M. 'Alī's preface) *Thand'i kih az andāzāh i muhandis . . .* (**Khair Allāh's** preface) *al-Ḥ. l. R. al-'ā. . . a. b. bar damīr i 'illat-paḥlīr* [sic lege] *i ulī 'l-albāb . . .* (the translation itself) *Sp. ast mar Khudāy-rā kih awcal i har awcal ast*), completed in the rough by **Abū 'l-Khair** known as (*al-ma'rūf bah*) **Khair Allāh** entitled (*al-mukhātāb bah*) **Khair Allāh Khān** and, as a poet, calling himself (*al-mutakhallīs bi-'l-*) "Muhandis"<sup>2</sup> b. **Luṭf Allāh** on 24 **Muharram** 1160/5 Feb. 1747 (so **Ivanow**: the **Bānkīpūr** catalogue says "in the third decade of the reign of **Muḥammad Shāh**, who reigned A.H. 1131-1161 = 1719-1748"), then revised and fair-copied soon after 1161/1748 and shortly before the author's death by his son **M. 'Alī al-riyāḍī**: **Ivanow** 2nd Suppt. 1084 (554 foll. A.H. 1176/1762, possibly by the editor himself), **Bānkīpūr** xi 1058 (394 foll. A.H. 1251/1836), *'Alīgarḥ 'ulūm i Fārs* 6 (see **S. Sulaimān Nadwī's** article<sup>3</sup> pp. 44-5).

For the version of the *Majisfī*, doubtless an abridgment of **Ṭūsī's**, which forms the second *fann* of the fourth *jumlaḥ* in the *Durrat al-tāj* of **Quṭb al-Dīn Maḥmūd b. Mas'ūd Shīrāzī**,

<sup>1</sup> For this word see the article *Almagest* in the *Ency. Isl.* Various spellings occur: *Mijāsī* (*Burhān i qāṭi'* ii p. 1310, *Farhang i Niẓām* v p. 60), *Mijāsī* (*H. Kh.* v p. 385), *Majāsī* (*Tāj al-arūs* v p. 220<sup>11</sup>), *Majūsī* and *Majisfī* (Dozy from the *Muḥīṭ al-Muḥīṭ*).

<sup>2</sup> See *PL* ii pp. 1<sup>28</sup>, 15<sup>20</sup>, 95.

<sup>3</sup> Cf. *PL* ii. p. 15<sup>12</sup>.



one of Tūsī's pupils (d. 710/1311), see the section relating to Encyclopaedias in the present survey.

71. The Hindu astronomer **Varāha-mihira** (Bārāhamihir,<sup>1</sup> as the translator calls him) probably lived from 505 to 587 A.D.

*Bṛihat-saṃhitā*,<sup>2</sup> a Sanskrit work on astronomy in 104 chapters (ed. J. K. H. Kern in Bibliotheca Indica, Calcutta 1864-5, trans. by the same in *JRAS.* 1870, 1871, 1873, 1875).

Persian translation (with omission of eight chapters containing *kufī*): *Tarjāmāh i Bārāhā [Sang'hitā]* (beg. *Ḥ. u sp. i wāfir u sh. u th. i mutawāfir [mutawāfir ?] ḥadrat i Pādshāhī rā kih gumbad*), made at the request of Sultān Fīrōz-Shāh [Tughluq, A.H. 752-90/1351-88: cf. *PL.* i pp. 506-11] by 'Abd al-'Azīz [b.] Shams [b.] Bahā' Nūrī Dihlawī,<sup>3</sup> the author of a *Tārīkh i Fīrōz-Shāhī*<sup>4</sup>: *Ethé* 1997 (breaks off in *Bāb* 104. 313 foll.), **Bhikanpūr**, U.P., India, Ḥabībīyah Library (see *Nuzhat al-khawāfir* (in Arabic) p. 68, where the opening words are given as *Ba'd az adū-yi atyab i tahiyat . . . pūshidah na-mānad kih*).

72. **Mā-shā'a-'llāh** i Ḥakīm [i.e. presumably **Mā-shā'a-'llāh** al-Baṣrī, the leading astrologer under the early 'Abbāsids from al-Manṣūr (136-58/754-75) to al-Ma'mūn (198-218/813-33): see Brockelmann *Sptbd.* i p. 391; Krause p. 444; *Ency. Isl.* under **Māshā'allāh** (J. Ruska)] is said by the Persian translator (?) to be the author of the *Mafātīh al-qadā'*, but it should be noted that, as Blochet points out, the *Fihrist* ascribes a work of this title to Sahl b. Bishr (for whom see Brockelmann *Sptbd.* i p. 396) and not to **Mā-shā'a-'llāh**.

*Mafātīh al-qadā'*, also called *Abwāb al-mafātīh*, an Arabic astrological work on the signs of the Zodiac: no MSS. recorded?

Persian translation (beg. . . . *Ammā bi-dān-kih īn kitāb*

<sup>1</sup> Bārāhamir according to *Ethé*, but the *mā'* is doubtless a clerical error. In the *Nuzhat al-khawāfir* the author's name is given as 'PTL Bhatt b. Mārāh [sic] Mihir.

<sup>2</sup> *Bṛhatī Sang'hitā* as the translator calls it (according to *Ethé*).

<sup>3</sup> This last *niebāh* is from the *Nuzhat al-khawāfir*.

<sup>4</sup> Two works of this title have already been mentioned (*PL.* i pp. 507, 511). This one can scarcely be identical with that of Shams i Sirāj, as *Ethé* was inclined to believe.

*M. al-qadā-st u A. al-m. nīs khwānand . . . u īn taṣnīf i Mā-shā'-Allāh i Ḥakīm-ast*: Blochet ii 895 (foll. 30-148. Late 12th cent. A.D.).

73. **Abū Ma'shar** Ja'far b. M. b. 'Umar al-Balkhī died at Wāsiṭ in 272/886 (see *Ency. Isl.* under **Abū Ma'shar** (Suter); Brockelmann i p. 221, *Sptbd.* i p. 394; *Chahār maqālah*, notes p. 198, trans. p. 129; Krause pp. 450-3; etc.). His works were written in Arabic, but there are some Persian translations.

(1) *Ahkām tahwīl sinī 'l-mawāhid*, Arabic, in seven *maqālahs*: see *H. Kh.* i p. 171<sup>1</sup>; Krause p. 451 (5); Brockelmann i p. 222<sup>4</sup>, *Sptbd.* i p. 395 (8).

Persian abridgment (presumably the translation of an Arabic abridgment<sup>2</sup>): *Burhān al-kifāyah* (probably a spurious title<sup>3</sup>) [*al-mukhtaṣar min Tahwīl sinī 'l-mawāhid taṣnīf Abī Ma'shar* according to *Dhārī'ah* iii p. 100 no. 320] (beg. *al-Ḥ. l. R. al-'ā. . . . Muqaddamah. Bi-dān-kih ahkām i nujūm rā chandīn chiz bi-bāyad*), by Abū Sa'id Aḥmad b. M. [b. 'Abd al-Jalīl] al-Sanjārī [sic, but read al-Sijzī], who was alive in 358/969 and 389/999 (see Brockelmann i p. 219, *Sptbd.* i p. 388; Krause pp. 468-72; *Chahār maqālah*, notes p. 199, trans. p. 129): **Mashhad** (Fihristī's bequest. Not yet in the catalogue, but see *Dhārī'ah*, loc. cit.).

(2) Astrological work without title (beg. . . . *chunīn gūyad . . . kih ta'thīr i sitāragān az qirān az 'ālam i 'ulwī*): **Istānbūl** Faḥd Allāh 1362 (4) (foll. 64-77. A.H. 743/1342-3. Krause p. 453 (11)), 2144 (2) (23 foll. A.H. 1040/1630-1. Krause *ibid.*).

(3) *al-Mawāhid* (beg. . . . *Awwalu mā yuṣṭāju ilaihi fī 'ilmi 'l-mawāhid ma'rifat al-tarbiyah*), in Arabic (different from Ahlwardt 5881-2): **Ḥamīdiyah** 856 (3) (24 foll. Circ. A.H. 700/1300-1. Cf. Krause p. 451 (3)).

Persian translation: *Mawāhid* (beg. (in Majlis 214) *Bāb*

<sup>1</sup> So Krause and *H. Kh.* (Flügel), but nine according to de Slane 2588 (apparently the same work). Uri 878 is described as having 96 chapters.

<sup>2</sup> Doubtless the *Jawāmi'* (or *Jumal*) *Tahwīl sinī 'l-mawāhid*, in 18 *bābs* (Krause p. 470 (7), Brockelmann *Sptbd.* i p. 388 (16)).

<sup>3</sup> This is actually the title of a work by 'Alī b. M. al-Sharīf al-Bakrī (see p. 48 *infra*).



ī *awwal andar 'ilm* ī *ma'wūf*. *Nuḥḥustan ḥizī kīh dar 'amal* [sic] ī *ma'wūf* *ba-kar bayad dāšt an-as kīh*, in 216 *bābs*: *Majlis* i 214 (68 foll. A.H. 1240/1824-5), probably also 'Alīgarh Subj. MSS. p. 24 no. 11 (*Alḥkām* ī *ma'wūf*).

(4) (*Miṣbāḥ al-'ulum fi alḥkām al-nujūm*, a probably spurious title) (beg. *al-H. l. 7. kī, al-nur*), Arabic, in five parts: see Krause p. 452 no. 7, Brockelmann *Spbd.* i p. 395 (22). Persian translation (apparently) of Pt. I ("Planetenkonjunktionen in den Tierkreisbildern"): *Avā ṣūṭyāh* 2672 (7) (foll. 82-99. A.H. 699/1300. Krause p. 452).

(5) (*al-Qirānī*) (beg. (Bodl. 1526) *al-H. l. . . . ḥunūm gūyad mawī al-ḥukamāt* A. M. *al-R. rajmāt* *lāhī kīh la'ṭīrāt* ī *kaṭkīb bi-bayad shīnāḥī* az *qirānī*): *Ḍhar'ah* i p. 301 no. 1570 (1) (*Alḥkām al-qirānī*), *Köprülü* 1624 (1) (foll. 2-15. A.H. 734/1333-4. Krause p. 452 (10)), *Bodleian* 1526 (foll. 88b-100b. Circ. A.H. 868/1463-4), *Asāṭyāh* ii p. 1702 no. 81, *Sarṭy* 2672 (7) (1).

(6) *Sa'at-nāmah* ī *mushṭaṣṣarah* (beg. *al-H. l. R. al-'a*), written for Sulṭān Bahrām-Shāh and therefore, whichever Bahrām-Shāh be meant, later than Abū Ma'shar, though possibly based on his teachings: *Mashḥad* iii, *fol.* 17, MSS. no. 109 (less than 10 foll.).

(7) Various extracts from works of Abū Ma'shar: *Bodleian* 1527 (foll. 25-8), *Leyden* iii p. 157 no. 1196 (4), p. 159 no. 1196 (15), p. 160 no. 1196 (17).

74. Abū Naṣr al-Ḥasan b. 'Alī al-Qummi wrote (in 357/968 according to H. Kā. v p. 472<sup>10</sup>) an Arabic work in five *maqālāt* and sixty-four *faṣṭ* of which the title, absent apparently from the text, is given in headings, colophons, etc., as *al-Maḥḥal* *lā 'im alḥkām al-nujūm* or the like. Several MSS. of this work are extant (see Brockelmann i p. 223, *Spbd.* i p. 398, Krause p. 466). There is also (MS. Ahlwardt 5662) an Arabic abridgment (presumably of this Arabic work), in which the epitomator calls the original *al-Bār* 'al-muḥḥal' [or *al-maḥḥal*] *lā alḥkām al-nujūm wa-'l-tawḥīd* [H-1, *allāmah* . . . *al-H. b. 'A. al-Q.* . . .]. This form of the title occurs also in H. Kā. ii p. 3 no. 1602 (*al-B. al-m.*

*lā a. al-n.*). Another MS. in Berlin (Ahlwardt 5663) contains this work in a Persian form, which the *Ḍhar'ah*, citing the periodical *Sharg*, pt. 2 [unfortunately not available for the present survey], describes as an ancient Persian work composed circ. 327!

(*al-Bār* 'fi alḥkām al-nujūm wa-'l-tawḥīd'): Ahlwardt 5663 (foll. 222-435. No title in the text, but in the colophon *Kutāb* ī *Maḥḥal* *dar 'ilm* ī *nujūm*. A.H. 806/1403. No description of this MS. is given in Pertsch's catalogue).

75. 'Abd al-Rahmān b. 'Umar al-Ḥuṭ al-Rāzī died in 376/986 (see Brockelmann i p. 223, *Spbd.* i p. 398; Krause p. 463, where references are given to A. Haubert *Zur Verbreitung des Astronomischen Šāfi* (in *Der Islam* viii (1918) pp. 48-54) and Jos. M. Upton, *Metropolitan Museum Studies* iv (1933) pp. 179-97).

*Šurwar al-kawākīb*, in Arabic (see Brockelmann and Krause). Persian translations: (1) (*Taryāmāh* ī *Šurwar al-kawākīb*) (beg. *al-H. l. k. al-shakr* . . . *In kitāb* ī *Š. al-k. asī kīh ba-'l-ilm* ī *ba'ṭi al-ḥisān* az *Tarī* *ba* *Farī kardāh mi-shawad*), completed in 647/1250 by Naṣr al-Dīn 'Jusī (cf. *P.L.* ii p. 6): *Ḍhar'ah* iv p. 114 no. 540, *Avā ṣūṭyāh* 2595 (104 foll. A.H. 647, autograph, from Ujgh Beg's library. Krause p. 498 (20)), *Mashḥad* iii, *fol.* 17, MSS. no. 23 (A.H. 1063/1663), *Majlis* i 196 (A.H. 1086/1675).

(2) (*Taryāmāh* ī *Šurwar al-kawākīb*) (beg. . . . *a. b. ḥun* *murkās* ī *dā'irah* ī *ṣar-gardān* *Ḥasan b. Sa'd al-Qā'im*), completed in 1040/1630-1 by Ḥasan b. Sa'd al-Qā'im and dedicated to Abū 'I-Ra'ḥ Mīnāghīr Kān: for a MS. dated 1041/1631-2 (presumably in private possession) see Blochet ii p. 48 (under no. 773), where nothing is said concerning its whereabouts.

(3) (*Taryāmāh* ī *Šurwar al-kawākīb*) (beg. *Rakhshānāh-larin kawākīb*), prepared by Luṭf Allāh ["Muhandis"] b. Aḥmad al-Nādir al-Mīnār [al-Tahaurī, who in 1092/1681 prepared a

<sup>1</sup> *Ḍhar'ah* iii p. 8 no. 11: *al-Bār* 'fi alḥkām al-nujūm wa-'l-tawḥīd' H-1, *al-ilm* *wa-'l-tawḥīd* *annahu* *ullāh* *ḥuḥḥad* *anna* 327 [imprint for 357] *wa-huwa* *min al-kutub al-Farṣiyah al-qadīmah wa-tajāwūz māyāh minha* *ḥarīf* *ḥabīb* 806 *fi* *l-Maktabah al-Miṣriyah* *fi* *Ḥirṭin*.



translation of the *Khulāṣat al-ḥikāb*: see *PL*, II p. 16]: Berlin 332 (3).

Persian abridgment: *Khulāṣah* i *Ṣurwar* i 'Abd al-Rahmān al-Ṣūfi (beg. al-H. L. . . . wa-ba'd bi-dān-kih kavākib i ḥābiḥah i jalak az bisyart shumār i an munūkin nist): Blochet II 773 (46 foll. Late 16th cent.).

76. According to the Mashhad catalogue Ibn al-Muhandis 'Alī b. Ahmad Anṣārī [et. Suter 140], who died in 376/987, is shown by certain indications (*ghunāḡhih* az parah i qarā'in i *ḥāṣiyyah* ba-dast amādah) to be the author of: (*Mubḥithāṣart dar ma'rifa i usṭurāb* i *musarrāḥ*) (beg. *In risalah* i *mubḥithāṣart* d. n. i n. i m.), doubtless a translation from the Arabic: *Mashhad* III, fol. 17, MSS., no. 58 (5 foll. Presented in 1067/1657).

77. Abū 'I-ḥasan *Kašghar* b. Labban, or Labar, b. Bāshahrī al-Jilli refers in his *Muṣṣal al-usul* to the Yazdagirdi years 321 (= a.h. 342/953-4) and 361 (= a.h. 383/993-4) in contexts which suggest that they fell within his lifetime. The MS. Rehatssek p. 43 no. 86 contains some Arabic tracts by him. [*Tahimmat* *ḡwān al-ḥikmah* p. 83; *Ḥaḥar magālah*, notes p. 202, trans. p. 130; Brockelmann I p. 222, *Sptd.* I p. 397; Krause p. 472]. (1) (*Muṣṣal al-usul*) or (*al-Madḥal fi ṣināt al-ḥikmah al-muṣṣal*), a compendium of astrology in four *magālahs*, extant both in Arabic (see Brockelmann I p. 222, *Sptd.* I p. 397, *Kth* 2256 (3), Krause p. 472 (2); H. Kt. v pp. 405 (*Muṣṣal al-usul*), 475 (*Madḥal fi ṣināt al-muṣṣal*)) and Persian. Persian text: *Ḥaṣṣar* i p. 407 no. 2123 ("al-*Arba' magālah*"). Acephalous MS. dated 725/1325 in the possession of S. Abū 'I-ḡāsim al-Masawi at Najaf, *Meherzi Rana* p. 92 (a.h. 1033/1624), *Bodleian* 1543 (acephalous, 48 foll.).

For a Persian Commentary on the Arabic text, see p. 65 *infra*.  
An abridgment by 'Alī b. Ahmad al-Nasawi (for whom see Brockelmann *Sybil*, I p. 390), dedicated to S. Murāda and entitled *Murawid*, is mentioned in the *Kaṣṣat al-muṣṣal* (see *Majlis* I p. 108, where the passage is quoted, and *Rieu* II p. 870b, II. 1-4).  
The Persian dictionaries give both the spelling and also *Madḥar*. Cf. *Joshi's Farsi-English* p. 122, where the word is (incorrectly ?) explained, "Which latter, according to the *Tahimmat* *ḡwān al-ḥikmah*, means "lion" (not-meat) in the *Jilli* language."

(2) *al-Ziy al-jāmi*, Arabic, in four *magālahs* (see Brockelmann I p. 222, *Sptd.* I p. 397; Krause p. 472 (1)). Persian translation: (*Tarjamah* i *Ziy* i *jāmi*), written in 483/1090 by M. b. 'Umar b. Abī Ṭālib al-mumayyid al-Ṭabrizī at the instance of Jamāl al-Dīn Abū Ja'far b. Ayyāz in the reign of Malik-Shah: H. Kt. III p. 570 (under *Ziy* i *Kašghar*), *Leyden* III p. 87 no. 1066 (*Magālah* i only. Probably a.h. 689/1290).

78. Abū 'Alī al-Ḥusain b. 'Abd Allāh Ibn *Ṣinā* was born near Bukhārā in 370/980 and died at Hamadan in 428/1037 (see *Ency. Isl.* under Ibn *Ṣinā* (T. J. de Boer); Brockelmann I p. 453, *Sptd.* I p. 812; Browne *Lit. Hist.* II pp. 106-11; *Ḥaḥar magālah* trans. pp. 153-8; etc.).  
*Risalah* i *adwar* (beg. *In risalah* ist dar bayān i *adwar* az gaw i *Shākh* al-Ra'is . . . Bi-dān-kih munawjijmān-rā wa'at ast): *Kapūrt-halab* (see M. Shāfi's description in *OCM*, III/4 (Aug. 1927) p. 4).

79. Abū Ja'far M. b. Ayyūb al-ḥāsib al-Ṭabrizī (see *PL*, II p. 3).  
(1) Astrological treatise (beg. *Ḥunin ḡyad* . . . kih az *dushwari* i *shinākhān* i *hāḥa*) in thirty chapters: *As'ad* 3797 (7) (16 foll. Circ. a.h. 793/1391, Krause p. 492), possibly also *Leyden* III p. 157 no. 1196 (6) (extract only. a.h. 711/1311-12). (2) *K. Ma'rifa al-usṭurāb*, or *Shāsh fāsi* (beg. *In kitāb* *ast* dar *pāsh* i *mutāḥin* u *su'at* *kardāh* *ūdand* *Abi* *Ja'far* M. b. Ayyūb al-ḥāsib al-Ṭabrizī *ra* dar *ma'rifa* i *usṭurāb*), in six *fāsi*: H. Kt. III p. 365, *Aumer* 347 (breaks off early in *Fāsi* 5. Old). (3) *dar munawjijmān* i *ikhtiyārāt* *dar sayyārān* i *sab'ah* (beg. . . . *ḥunin ḡyad* M. b. Ayyūb): H. Kt. I p. 198 ult., *Dorn* p. 306 no. 317 (4) (foll. 55-65).

(4) *Risalah* i *qawā'id* i *ḥand* dar *ma'rifa* i *har* *ḥarakāt* u *qawā'id* u *ḥāṣi* i *nugā'i* kih *munawjijmān* bar *an* *amal* *kuwand*: *Kapūrt-halab* (a.h. 1160/1747. See *OCM*, III/4 (August 1927) p. 5).  
(5) *Ziy al-muṣṣal* (beg. *Ba'd* i *ḥand* *gi* *Izāt* *subḥānahu* *wa-lā* *ala* *kih* *Asṭuḡar* i *da* *jāhan* u *Ra'zi-dih* i *bandagān* *ast*), in four



*fasls* each containing many subdivisions followed by a *kitab* (title only), **Browne** Coll. O. I (defective at end. 180 foll. Some lacunae and dislocations. Apparently transcribed in author's lifetime [?]. Note of ownership dated 700/1300-1).

80. Abu 'I-Raihan M. b. Ahmad **al-Biruni** was born at Khwārazm in 362/973 and died at Ghazni in 440/1048 (see Brockelmann i p. 475, *Spbd.* i p. 870; **Browne** *Lit. Hist.* ii pp. 96-8; *Chahār maqālāh*, trans. pp. 127-9; *Ency. Isl.* under **Biruni** (Brockelmann); **Al-Biruni—his life and his works**, by Dr. Zia Uddin [i.e. Pīyā' al-Dīn] Ahmad (in *Islamic culture* v/3 (July 1931) pp. 343-51; **Al-Biruni's researches in trigonometry** as given in the third book of *Qanun Mas'udi*, by Dr. Zia Uddin Ahmad (in *Islamic culture* vi/3 (July 1932) pp. 363-9; **Abu 'I-Raihan al-Biruni**, by R. Krenkow (in *Islamic culture*, vi/4 (Oct. 1932) pp. 528-34); H. Ritter *Orientalia* i (1933) pp. 74-8; Krause p. 479; **Al-Biruni commemoration volume**, Calcutta 1951; etc.).

**al-Taḥṣīm li-awā'il sināt al-tarīkh** (beg. **Dāstān-i ḡarā'i 'ālam u shīghānag-i nihād-i āsmān u zamīn**), a catechism of elementary astronomy and astrology (geometry and arithmetic, the shape of the world, and judicial astrology) in 530 sections composed, partly if not entirely, in 420/1029 for Raiḥānāh bint al-Ḥasan and extant also in a similarly dedicated Arabic edition (for which see Brockelmann i p. 476, *Spbd.* i p. 872; Krause p. 480 (4) and Nicoll's detailed description in his Bodleian catalogue pp. 262-8) : H. Kh. ii p. 385 (where nothing is said about the Persian edition, the date of composition is given as 421 and the dedicatee as Abu 'I-Ḥasan 'Alī b. Abī 'I-Raḍī al-Khāssī), *Maṭarāh* iv p. 362 no. 1578, **Rehātsak** p. 45 no. 93 (A. Yazd. 628 [A.D. 657-8 ?], p. 26 no. 47 (2) (extract only), **Breivī-Dhabbar** p. ii no. 2 (2) (the same extract, transcribed presumably from the preceding MS.), **Bloebet** ii 774 (A.H. 668/1269), **Rieu** ii 451 (A.H. 685/1286), 452b (19th cent.), iii 1019b (extracts only. Circ. A.D. 1850), **Nūr-i 'Uḥmāniyāh** 2780 (defective at end. 71b/13th or 8th/14th cent. Krause p. 480), **Isfahānīyāh** p. 127 no. 700 (circ. A.D. 1780).

Facsimile of a MS. of the Arabic text with English translation : **The Book of instruction in the elements of the art of astrology**. By . . . al-Biruni. Written in Ghazna, 1029 A.D. Reproduced from *Brit. Mus. MS. Or.* 8349. The translation facing the text by R. Ramsey Wright. London 1934. Edition of the Persian text : **Tihān** A.H.s. 1318/1939-40 (ed. Jalāl al-Dīn "Sana" Humā'i [et. P.L. i p. 1187 n.]. See *Islamic culture* xxiv/2 (April 1950) p. 140 n.1; **Nāḥir-i Fārs** i *mu'āḡir* p. 20619).

81. **Shāh-Mardān** b. Abī 'I-Khāir **Rāzi**, a secretary (*dabir* and accountant (*muṣṭauf*), not a professional astrologer, is the author of an encyclopaedia, the *Nuḥat-namāh* i 'Alā'i (see Bodleian 1480, Gotha 10, Majlis 784, *JRAS.* 1929 p. 863 n.2, etc.), which must have been written after 475/1082-3 (or 477/1084-5 according to the text quoted in the Majlis catalogue p. 4929), since that is the date which he assigns (with a query) to an event witnessed by him at Kāshān (N.-n., *maqālāh* x, *bab* 1, last *faṣl*). His *Raḡdat al-munajjimīn* was submitted for approval to his master Abū 'I-Ḥasan 'Alī b. Ibrāhīm [so **Rieu**] al-Nasawī [apparently a mistake for Abū 'I-Ḥasan 'Alī b. Abīmad al-Nasawī, an astronomer of Raiy, for whom see *P.L.* ii p. 42, n. 1; *Tahimmat ḡiṭṭān al-ḥikmah* p. 109; Brockelmann *Spbd.* i p. 390]. *Raḡdat al-munajjimīn* (beg. *Sp. Khudāy nā kih Asfardāy* i *yakn-as* u *Kāzi-dihandāh*), a large work on astrology for beginners in fifteen *maqālāhs* composed, probably, in part at least, in the Yazdagirdi years 442-3 [A.H. 465-6/1072-4], "which are given as examples of calculations" (**Rieu**) : H. Kh. iii p. 512, **Rieu** ii 870a (A.H. 814/1411), 852b (extract only, foll. 77-85, A.H. 894/1489 or thereabouts), **Rehātsak** p. 22 no. 39 (acephalous, A.H. 821/1418), **Nūr-i 'Uḥmāniyāh** 2788, **Leiden** iii p. 160 no. 1196 (18) (*maqālāh* vi (the astrolabe) only), probably also Berlin MS. Orient. 4° 848 (see *BSOS.* x/1 (1939) p. 124).

82. 'Aīn al-Zamān Abū 'Alī al-Ḥasan b. 'Alī b. M. al-Qāṣim al-Marwazī, physician and man of letters, was born at Marw in 465/1072-3 and was put to death there by the Ghuzz invaders in Rajab 548/October 1153. He was the author of a treatise on prosody, of medical works and of *al-Dawāḥ fi 'l-anāsib*. He



corresponded with Raḥīd al-Dīn Wāṭwat (see *Majma' al-rasā'il* R. al-D. al-W., Cairo A.H. 1315/1897-8, II p. 15 sqq.).

[*Tatimmat Siwān al-ḥikmah*, ed. M. Shāfi, pp. 155, 212 (where some other references will be found); *Irshād al-arīb* III pp. 169-179 (defective at both ends and wrongly printed as part of the biography of al-Iḥāṣī; see *Bat magalāh* i *Qazwīn* II pp. 274-7); *Bughyat al-wu'at* p. 224; *Majlis catalogue* I pp. 113-14].

*Gaihan-shinākhī* (beg. *Sp. Afrīdgar* rā ki har-ghī *afīd* and divided into three *fasṭ* ((1) *dar bayān* i *'alam* i *'ulūḥ*, (2) *dar bayān* i *'alam* i *'usṭ*, (3) *dar quḥūḥān* i *'uzgar*): *Majlis* i 202 (67 foll. Transcribed in 1347/1928-9 from a MS. of 586/1190. Cf. *Namah* i *Farhangistan* I/4 p. 32).

83. Of unknown authorship is:

(*Iḥtiyārāt* i *Sanjār*)<sup>1</sup> (beg. *H. u. lḥ. Khudāy rā kih juz U rā har-ghī nam i ḥaṣṭ asr*), composed by order of Sulṭān Sanjār b. Malik-Shāh (A.H. 511-52/1117-57) and dedicated to him: *Majlis* i 147 (2) (A.H. 1040/1630-1).

84. Zahir al-Jāq [wa-'l-Dīn] Abū 'l-Mahmūd M. b. Mas'ūd b. M. b. al-Zakī al-Ḡhazawī was the author of (1) *al-Badr* [*al-nahj*] (cf. *Mughni 'l-labib*, Cairo 1328-9, II p. 117<sup>re</sup>, *Bughyat al-wu'at* p. 105, H. Kā. II p. 39), (2) *Naf' al-Thamara*, a commentary on Ptolemy's *Thamara* (for which see *PL* II p. 36), mentioned by the author himself in his *Kifayat al-ta'im* (fol. 46a in the Panjab Univ. MS.; see *Tatimmat Siwān al-ḥikmah*, notes, p. 208<sup>re</sup>), and (3) *Iḥyā' al-haq*, mentioned in the *Tatimmat Siwān al-ḥikmah*, ed. M. Shāfi, pp. 149, 207-10; *Durrat al-akhbār* p. 96; *Iḥyā' al-Tatimmat* (MS. Kōpūllā 902, fol. 198b, quoted in M. Shāfi's notes to the *Tatimmat Siwān al-ḥikmah* p. 208 penult.).

It has been assumed (e.g. by Brockelmann, M. Shāfi, and Krause) that M. b. Mas'ūd al-Ḡhazawī was the same person as M. b. Mas'ūd al-Mas'ūdī, the author of the *Jahd-dānīh*, a title invented by me, C.A.S.; in the catalogue the work is called simply *Kiāb* i *ḥāḥḥ*.

<sup>1</sup> This invented by me, C.A.S.; in the catalogue the work is called simply

translation of the translator's own (non-extant?) Arabic work, *al-Kifāyah* fi 'ilm *har'at al-'alam* (see *PL* II p. 51<sup>re</sup>). In spite of the curious resemblances, however, the latter seems to be a different person, whose *lagab* was apparently Shāfi al-Dīn, not Zahir al-Dīn.

*Kifayat al-ta'im* fi *sināt al-tarīḥ* (beg. *Sp. u. al-Rūdāy-rā kih Afrīdgar-asr bi makḥayil* i *ḥāṣ*), on astronomy and astrology, mainly the latter, composed partly in 542/1147 (the list of Muḥarram in that year being mentioned as the date of writing on fol. 30b of Ivanow-Curzon 566<sup>1</sup> which has 168 leaves) and divided into two books called *jins* (jins i *awwal* *dar 'ilm* i *har'at*, in three *naḥ*'s, jins i *duḥūn* *dar 'ilm* i *ahkām* in five *naḥ*'s); H. Kā. v p. 219, *Istānbul Wahbī Efendi* 894 (160 foll. A.H. 740/1339-40, Krause p. 512 (1)), *Bodleian* 2030 A.H. 865/1461), *Bloch* II 904 (A.D. 1576-7, Ornate MS. transcribed for Shāh Ismā'īl II), *Ross-Browne* 16 (A.H. 1033/1624), *Rehasek* p. 41 nos. 79 (A.H. 1075/1664-5), 80, *Majlis* 201 (A.H. 1125/1713), *Ivanow* Curzon 566 (A.H. 1147/1735), 567 (1) (said to have been transcribed from a MS. dated 729/1329, which had been copied from an autograph. 18th cent.), *Ivanow* 1500 (1) (a fragment = foll. 2-29 of Ivanow-Curzon 566. 18th cent.), *Bankipūr* xi 1050 (much damaged. 18th cent.), 1049 (19th cent.), *Browne* Suppl. 1046 (A.H. 1219/1804), *Lahore* Panjab Univ. (A.H. 1253/1837. See *OCM*. x/3 p. 101), *Leinograd* Mus. Asiatic. (see *Melanges asiatiques* III (1839) p. 499), Univ. no. 415<sup>o</sup> (Salemann-Rosen p. 17), *Aya Sotyah* 2699 (n.d. Krause p. 512 (1)), *Esaki* *Kiān Sulṭān* 297, *Nūr* i *'Uḥmānyah* 2797, *Leyden* III p. 158 no. 1196 (9) (11) (12) (short extracts only).

Anonymous Arabic translation: *Shāh* i *Kifayat al-ta'im* . . . (beg. *al-H. l. l. ḥ. sub'a samā'īl* i *ḥāḥ*): *Ahlwardt* 5891 (two copies, one circ. A.H. 1000/1591, the other circ. 1100/1688), *Browne* Hand-list 1279 (A.H. 1137/1724-5), *As'ad* 1972 (168 foll. A.H. 1188/1774, Krause p. 512), possibly also 'Ummūyah 4639.

<sup>1</sup> Cf. the words quoted from the Panjab Univ. Lib. MS., fol. 99b, in M. Shāfi's notes to the *Tatimmat Siwān al-ḥikmah*, p. 208<sup>re</sup>.  
<sup>2</sup> So "nach dem Anfang" in Ahlwardt 5891; Krause calls the work "ein arabisches Kompendium".



85. Zahir al-Din Abū 'l-Ḥasan 'Alī b. Abī 'l-Qāsim Zaid al-Baihaqī, who died in 565/1169-70, has already been mentioned in connexion with his *Tarīkh* & *Baihaq* (P.L. i pp. 354, 1295) and his *Tatimmat ḡiwaṇ al-ḥikmah* (P.L. i pp. 1105, 1350).

*Jawāmi'* & *alḥikam al-muḥim* (beg. al-H. l. R. al-'a. wa-'l. ḡalāt 'ala manā ḡhawāṭib 'l-risālah), a treatise on astrology in ten *fajls*: H. Kt. ii p. 636. *Ḍhār'ah* v p. 246 no. 1189, Browne Hand-list 1248 (153 foll. A.H. 1107/1695 ?), 1247 (*Jāmi'* & *Baihaq*) & *alḥikam al-muḥim*, presumably the same work, but acephalous, since foll. 1-3 (beg. *Ba'd al-ḥ. wa-'l-taḥṣīyah ḡhunīn ḡiyāḡ Imām* & *ajall Abī 'l-Ḥasan* . . . al-B. *kih man dar ḥar nau'*) were transcribed from an abridgment (*mukhtasar*). 356 foll. Circ. A.H. 1137/1724-5), *Kapūṭ ḥalāḥ* (A.H. 1160/1747. See OCM. iii/4 (Aug. 1927) p. 8), *Ivānaw* 1493 (acephalous. 18th cent.), *Asatīyah* ii p. 1700 no. 29 (*Jāmi'* & *Baihaq*), *Lahore Panjab Univ.* (see OCM. x/3 (May 1934) p. 104), *Rehātssek* p. 40 no. 76 (n.d.), p. 4 no. 4 (?) (*Intiḥab* & *Baihaq*). Presumably extracts from this work). For six other MSS. (including one at Sabzwār dated 949 and one in the Madrasah i Sipahsalar in Tihān) see the *Tarīkh* & *Baihaq*, *mawaddamāh*.

# 86. 'Alī b. M. al-Sharīf al-Bakrī

*Burḥān al-ḥifāyah* (beg. al-H. l. l. ḥ. al-ḥalqa 'ala ḡhawī' mīḥāl), a detailed treatise on astrology composed probably in the 6th/12th century or earlier and divided apparently into two *ḥabbs* and twelve *ḥuys*: H. Kt. ii p. 46, *Ḍhār'ah* iii p. 100 no. 321, *Ma'tarī* ii 330 (old), i 117 (acephalous. A.H. 1052/1642), *Rehātssek* p. 42 nos. 83 (A.H. 901/1495-6), 82 (A.H. 1106/1694-5), p. 9 no. 12 (A.H. 1130/1717), *Landestiana* p. 121 no. 698 (circ. A.D. 1650), *Leningrad Pub. Lib.* (Chanykov 131. Begins differently: al-H. l. *Mubd' al-ashya' wa-Ma'tadīḥa*. A.H. 1074/1664), *Univ. no. 111* (Salemann-Rosen p. 12), *Erb* 2270 (A.H. 1089/1678), *Ivānaw* Curzon 643 (early 19th cent.), *As'ad* 1971, *Asatīyah* ii p. 1698 nos. 68, 36.

Abridgment (i): *Mafatih al-muḥim wa-masābih al-'ulum* (beg. al-H. l. l. Ḥuwa 'l-ḥaqq al-Mubīn), written in 636/1239 by Shīrāz [al-Dīn] Burawī: H. Kt. vi p. 7, *Majlis* 641 (1)

(A.H. 1178/1764-5), *Landestiana* p. 115 no. 716d (*M. al-n.* Author not stated in the Hand-list. A.H. 1189/1775).

87. Fakhr al-Dīn M. b. 'Umar al-Rāzī died at Harāt in 606/1209 (see Brockelmann i pp. 506-8, *Spūd.* i pp. 920-4; *Durrat al-akḥḥar* pp. 121-2; al-Fawā'id al-bahiyah p. 191 n.; etc.).

(1) *al-Aḥkām al-'Alā'iyah fi 'l-a'lām al-samā'iyah*, or, as it seems to be more frequently (but less correctly ?) called, *al-Iḥtiyārāt al-'Alā'iyah fi 'l-Iḥtiyārāt al-samā'iyah* (beg. *Thānā' & bi-muwālāḥ māḥ ḥāḍrat & kibriyā-yi Khwāḍy rā kih dhāt & U az mundaḡabāt & zamin* . . . a. b. *hiḡh lā'at ba'd az lā'at & Khwāḍy*), on the selection of propitious days and times for various acts and affairs, composed for Sulṭān 'Alā' al-Dīn M. 'Khwārazm-Shāh b. Takāsh (A.H. 596-617/1200-20) and divided into two *magālāḥ* ((1) *dar kulliyāt & mīḡālā'iyah*, in nine *fajls*, (2) *dar juz'iyāt*, in eighty *maḡālāḥ* (so *Majlis* MS.)) : H. Kt. i p. 172 (*al-Aḥkām al-'A. fi 'l-a. al-s.*), p. 199 (*al-Iḥtiyārāt al-'A.*), *Browne Coll. O.* 3 (lacunae and dislocations. A.H. 672/1273 (i)), *Köprülü* 1624 (8) (foll. 45-64. A.H. 735/1334-5. Krause p. 489), *Fajls* 5360 (7) (A.H. 839/1435-6. Krause *ibid.*), 5308 (1), *Avāḡ ḡōṭyah* 2689 (92 foll. A.H. 915/1509-10, Krause *ibid.*), *Bodleian* 1496 (A.H. 978/1571), *Landestiana* p. 137 no. 568 (circ. A.D. 1700), *Kapūṭ ḥalāḥ* (A.H. 1160/1747. See OCM. iii/4 (Aug. 1927) pp. 3-4), *Bloch* iv 2404 (i) (*Iḥtiyārāt*, by Fakhr al-Dīn al-Rāzī, in nine sections [apparently therefore *Magālāḥ* i only]. Early 19th cent.), *Masḡhad* iii, *f. 17*, MSS., no. 1, *Majlis* 148. *Rawān Kōshk* 1705 (Krause p. 489), *Wahbi Etendi* 855 (n.d. Krause p. 489).

Arabic translations : (a) *al-Aḥkām al-'Alā'iyah fi 'l-a'lām al-samā'iyah*, by the author himself (according to de Slane, who describes it as in nine chapters) : *de Slane* 2592 (A.H. 678/1279). *Fajls* 5308 (1) (A.H. 1119/1707, Krause p. 489).

(b) *al-Iḥtiyārāt al-'Alā'iyah fi 'l-Iḥtiyārāt al-samā'iyah* (beg. al-H. l. *l. Muḡāḥiqqī 'l-ḥ. bi-kamālīḥ*), anonymous : *de Slane* 2521 (5) (16th cent.), perhaps also 1360 (2) (15th cent.).

*fi burān* Bodl. 1496 : *Iḥtiyārāt* & *Ala' dar a'lām & samā' Masḡhad cat.* In some of the MSS. apparently through corruption, *Takāsh*, and not his son, appears as the dedicatee.



(2) *al-Sirr al-maklūm fi mukhāṭabāt al-nujūm*,<sup>1</sup> in Arabic, on astrology, talismans, etc., ascribed to Fakhr al-Dīn al-Rāzī: see H. Kh. iii p. 596, Brockelmann i p. 507, *Spbd.* i p. 923, Krause p. 489 (2).

Persian translations: (a) [*Tarjamaḥ*] *Sirr i maklūm*, an anonymous translation made by order of the Sulṭān of Delhi Shams al-Dīn . . . Abū 'I-Muzaḥḥār Ilutūmī (A.H. 607-33/1210-35) and dedicated to him and his son Abū 'I-Hārīṭh Rukn al-Dīn Firuz-Shāh: Blochet ii 897 (A.H. 995/1587), *Leningrad Mus. Asiat.* (see *Mélanges asiatiques* iv (1863) p. 56).

Edition (1) . . . *Shārḥ i S. al-m.*, *Bombay* 1312/1894\* (173, [1] pp. Clithra) [Rabha] Press). An edition (apparently of the Arabic text) lithographed (164 pp. 30 ll.) by order of Mirza Muḥammad Shīrāzī [doubtless Malik al-Kuttab: cf. *PL* i 492, etc.] without place [presumably Bombay] or date is mentioned by Krause.

(b) Extracts concerning the prognostics obtainable from the planets and the mansions of the moon, translated in 780/1378-9 by 'Abd al-Malik b. As'ad Shīrāzī: Blochet iv 2399 (A.H. 780/1378-9).

88. Maḥmūd b. M. b. 'Umar Qaḥṣmīnī *al-Mulakhkhas fi 'l-ha'ā'ih*, an Arabic work completed in 618/1221 (according to the Leyden MS., iii p. 102 no. 1083): see Brockelmann i p. 473, *Spbd.* i p. 865; Krause pp. 509-10 (Tahab ii 2141, dated 614/1246-7).

Persian commentaries: (a) *Shārḥ i Mulakhkhas* (beg. H. n. sp. u ḥ. i bi-ḥ. u q. ḥadrāt i Hakīm u Qadr u 'Alīm u Khābir ra kīh mudīr), dedicated to Sulṭān Uluḡ Beg by Ḥusayn b. al-Ḥusaynī [sic] al-Khūwārazmī: *Bodleian* 1524 (fol. 16-72).

(b) *Ḥikam al-riyāṣi* (beg. *Aḥsanu 'l-ha'ā'ih* *ḥaṣṣawiruhā 'l-nafīḡah*), begun in 1120/1708-9 (for which date the title is a chronogram) and completed in 1130/1718-19 by M. Zaman b. M. Saḍīq b. Abī Yazīd Anḥālī Dihlawī, who completed in the same year a commentary on the *Mawāṣāt al-ḥisāb* (see

<sup>1</sup> *fi 'ilm al-falak wa-'l-nujūm* according to Krause. Possibly, as Rīḥe suggested, Ḥusayn b. Ḥusayn Khūwārazmī, who died in 839/1436-6 (cf. *PL* i p. 177, *Lagh-y-namak* p. 17).

*PL* ii pp. 12 (f), 17: *Ivanow* 1498 (A.H. 1133/1720-1), possibly also Blochet iv 2370 (2) (see *PL* ii p. 92 *infra*).

89. Shīrāz al-Dīn [?] M. b. Mas'ūd al-Mas'ūdī may be the same person as Shīrāz al-Dīn al-Mas'ūdī al-Ḥanafī, the author of a law-book, *al-Ḥādī fi 'l-furū'*, mentioned by H. Kh. (vi p. 470) but not at the moment traceable elsewhere. He wrote also *Mabāḥiṭh al-shukūk wa-'l-shubūḥ 'ala 'l-Iḥṭāṭ*, notes on the *Iḥṭāṭ* of Ibn Sīnā (Brockelmann *Spbd.* i p. 817<sup>2</sup>) and *Risālat al-yār wa-'l-muḡabbalah* (H. Kh. iii p. 384).

*Jahān-dānsh* (beg. H. n. st. *Khuday-rā kīh asfīdgar i jahān-ast u padīd-grandah* . . . a. b. ḥ. mī-g. mawālīf i *kuṭāb M. b. Mas. al-Mas'ūdī kīh ḥāṭṭ az la'f i kuṭāb al-Kifāyah fi 'līm ha'at al-'alām farragh shudam*), a translation completed on 14 Sīn bān 643/4 Jan. 1246<sup>2</sup> of the translator's own (no longer extant?) Arabic work *al-Kifāyah fi 'līm ha'at al-'alām*, undertaken at the request of friends ignorant of Arabic and divided into two *maqālahs* ((1) *dar bayān i tarkīb i aḥṣā* . . . in twenty-three *babs*, (2) *dar bayān i ha'at i zamīn* . . . in fourteen *babs*): H. Kh. v p. 223 (under *al-Kifāyah*), *Dhāt'ah* v p. 298 no. 1403, *Avr. Sotvāh* 2603 (82 fol. A.H. 643/1245-6, Krause p. 512 (2)), 2602 (154 fol. A.H. 654/1256, Krause *ibid.*), 2601 (Krause *ibid.*), Berlin 328 (A.H. 669/1271), Blochet ii 775 (A.H. 679/1280), 776 (A.H. 739/1338), *Vatican MS. Arab.* 1398 (2) (A.H. 706/1306, Levi della Vida p. 216), *Rieu Suppl.* 154 (A.H. 855/1451), *Nūr i 'Uḥmānyah* 2905 (A.H. 884/1479, from a MS. of 647, Krause p. 212 (2)), *Bodleian* 1497 (A.H. 958/1551), *Leyden* iii p. 159 no. 1196 (16) (extracts only), *Indesiāna* p. 121 no. 708 (author's

<sup>2</sup> So at the end of *Rieu Suppl.* 154, but at the end of *Bodleian* 1497 the date of completion is given as *Safar* 672 [Aug.-Sept. 1273], possibly the date of a second edition, but certainly not of the first, since several of the MSS. are earlier than this. According to the owner of a MS. at Tabriz (listed in the name [presumably not in the text] as Shīrāz al-Dīn M. b. Mas'ūd. If the last date were correct, the author might conceivably be the same person as Zābir al-Dīn M. b. Mas'ūd al-Ghazawī, but the latter's Persian work *Kifāyah al-fī 'līm ha'at al-'alām* is of course a different work from the Arabic *al-Kifāyah fi 'līm ha'at al-'alām*, though the two have been confused by some writers.



name given as 'Ali b. al-Husain al-Mas'udi [i]. Circ. A.D. 1750).

Edition: *Tihān* A.H.S. 1315/1936-7† (with short preface (2 pp.) by M. Mir-Rahimī, 190 pp. *Az nashtiyat i Anjuman i*

*Sal-namah i Dabiristan i Pahlavi*).

For the *Alhar i ulst* of M. b. Mas'ud al-Mas'udi, in which the section relating to Meteorology in the present survey.

#### 90. Mahmūd b. 'Umar.

*Ziy i Nasir*, dedicated to Nasir al-Din Abū 'I-Muzaffar

Mahmūd b. al-Sulaym Yamīn† [so in the *Dhāt'ah*, i.e. Nasir

al-Din Mahmūd b. Shams al-Din Ilutūsh, of Delhi, A.H. 644-64/

1246-65; cf. *Oriens* v/1 (1952) p. 193 penult.]; Husain Aqa

Najibawān's library [presumably at *Tabriz*: cf. *Oriens* v/1

p. 193†] (*Dhāt'ah* viii p. 215), probably also *Rehatsak* p. 27

no. 47 (4) (extract only) and *Breiv-Dhabhar* p. ii no. 2 (4) (the

same extract, transcribed doubtless from the preceding MS.).

91. Nasir<sup>2</sup> al-Din M. b. M. b. al-Husain al-Tusi, astronomer,

and died at Bagdad in 672/1274 (see *Durrat al-akhbar* pp. 121-2;

*Broekelmann* i pp. 508-12, *Sybil* i pp. 924-33; *Brug. Isl.* under

*Tusi* (Strothmann and Ruska); Browne *Lit. Hist.* ii pp. 484-6;

(in *Armaghan* 19 (A.H.S. 1317/1938-9) pp. 130-2, 191-6, 252-8,

481-6, 535-40, 651-64); Krause pp. 494-505; etc.).

(1) (*Bist bab dar ushurab*) (beg. al-H. i. h. al-

*shakir* in (in some MSS. R. al-'A. . . . a. b. in *mushlagart-st*

*dar mat'afat i ushurab mushlagart-st* bar *bist bab*): H. Kh. ii p. 83

(B. b.), iii p. 366† (*Risalat al-ushurab*), I. H. 1226, *Dhāt'ah* iii

p. 187 no. 670, *Aya Sot'ah* 2617 (1) (32 foll. A.H. 900/1494-5,

Krause p. 495 (4)), 2624 (1) (foll. 1-39. Circ. A.H. 900. Krause

*ibid.*, 4878 (11) (Krause *ibid.*, 2621 (1) (Krause *ibid.*), *Mashhad*

iii, fol. 17, MSS., nos. 15 (A.H. 971/1563-4), 14 (A.H. 1041/1631-2),

19, *Bodleian* 1503 (A.H. 1017/1608-9), 1504-5, *Bloch* ii

772 (1) (early 17th cent.), iv 2371 (early 19th cent.), *Kien* ii

<sup>2</sup> Not Nasir.

<sup>3</sup> Apparently a corruption of Shams.

8536 (A.H. 1067/1647), 453a (A.H. 1079/1668), Suppt. 155 (2)

(A.H. 1123/1711), *Gotha* 38 (A.H. 1072/1661-2), *Ethé* 2254 (2)

(A.H. 1081/1670), *Leningrad* Pub. Lib. (at least four MSS.,

two of them dated A.H. 1081/1670-1 and 1116/1704-5. See

Dorn 128 (1) and 130 (8), Chanykov 124 (a), 138 (c), Mus. Asiat.

(see *Mélanges asiatiques* v (1868) p. 459), *Lahab* ii 3674 (4)

(circ. A.H. 1097/1686. Krause p. 495), *Lahore* Panjab Univ.

(2 copies, one dated 1123/1711. See *OCM* x/3 p. 102), *Mehren*

p. 9 no. 17 (3) (A.H. 1160/1747), *Indesiana* p. 202 no. 7176 (1)

(circ. A.D. 1760), no. 7166 (A.H. 1190/1776), *Ivanow* Curtzon 568

(18th cent.), *Ivanow* 1484 (A.H. 1212/1797-8), *Baukdpur* xvii

1724 (18th cent.), *Majlis* 156 (A.H. 1299/1882), 206 (7), *Bihar*

225, *Asat'yah* i p. 820 no. 149, *Berlin* 22 (1), *Pahp* 5330 (2)

(Krause p. 495), *Kaputthalah* (see *OCM* iii/4 p. 6), *Ma'arfi* ii

332, *Madrās* ii 636, *Rehatsak* p. 33 no. 60 (2) (1), possibly also

p. 137 no. 40 (5).

Editions: [Persia] 1276/1859<sup>1</sup> (*Sharh* i B. b. . . . The

*B. b.* with an introduction and commentary by Mullā Muzaffar

[b. M. Qasim Gūnābādī?] based on Birjandi's commentary,

and, on the margin, the *Madkhal* i *manāḡim* ascribed to Tusi;

1316/1898-9 (*Dhāt'ah* iii p. 187 penult.) and others ("iḥḍā'a

*B. b. mukarrar* . . . bi-ṭarīq . . . *Dhāt'ah*, loc. cit.).

Commentaries: (a) *Wasitah*, a commentary on Tusi's treatise

on the astrolabe [i.e. doubtless the *Bist bab*] by Saiyid i Munajjim

[i.e. presumably M. al-Husaini, author of the *Lata'if al-kalam*

(see *PL* ii p. 65), who was alive in 803/1400-1 according to

H. Kh.]: *Leningrad* Mus. Asiat. (see *Mélanges asiatiques* iii

(1859) p. 501). (b) *Miftah* i *Bist bab* (beg. H. i bi-h. u *thana-yi*

bi-'add *hadrat* i *Wajib al-Wajud* ra *kih dhān*), anonymous

in most MSS., but described in the *Mashhad* catalogue as written

in 817/1414 by Shams al-Ma'ali M. Kiyā Jurjāni; *Bodleian*

1506 (A.H. 856/1452), *Ethé* 2255 (2) (A.H. 879/1474), *Princeton*

73 (16th cent.), *Mashhad* iii, fol. 17, MSS., no. 181 (not later than

1276 [Persia, 1859 ?] according to Edwards. The reason for the query is

not clear.

<sup>2</sup> For whom see p. 88 *infra*. A commentary on the *Bist bab* [presumably

Tusi's] composed by him in 1004 is mentioned in the *Dhāt'ah*, i p. 369<sup>12</sup>.

<sup>3</sup> For his commentary [composed in 1006/1590-7 ?] on Birjandi's *Bist bab*

*dar lagwim* see p. 82<sup>13</sup> *infra*.



- 1067/1656-7), Tashkent Acad. i 504 (defective at end), *Asat'yah* i p. 820 no. 171, probably also *Rehatek* p. 6 no. 7 (A.H. 897/1491-2). (c) *Sharh* i *Bist bab* (beg. *Ra'itah* i *Khayab dar har bab*), completed in 899/1494<sup>1</sup> by 'Abd al-'Alī b. M. b. Husein al-Birjandi (for whom see *PL* ii p. 80) : *Banāpūr* xvii 1648 (A.H. 1051/1641), xi 1047 (A.H. 1080/1669-70), 1045 (marginal notes by the commentator and by Khayr Allah Khān Muhandis, for whom see *PL* ii pp. 15<sup>22</sup>, 37<sup>22</sup>, 93. A.H. 1165/1752), 1046 (with the same marginal notes. A.H. 1206/1791), *Asat'yah* i p. 816 nos. 84 (A.H. 1054/1644), 201 (A.H. 1270/1854), 213, [presumably also p. 806 nos. 74, 113, 189], *Leningrad* Dorn p. 305 no. 315 (2) (A.H. 1066/1655-6), p. 306 no. 317 (2), *Rieu* Suppl. 155 (5) (A.H. 1123/1711), *Rieu* ii 453 (A.H. 1221/1806), *Bloch* ii 783 (2) (A.H. 1126/1714), *Mashhad* iii, fol. 17, MSS, no. 115 (not later than 1145/1732-3), *Buhār* 226 (18th cent.), *Indesiāna* p. 117 no. 713 (c. A.D. 1800), *Majlis* 641 (7) (A.H. 1283/1866-7), 183, *Ivanow* Curzon 569 (19th cent.), *Ma'arif* ii 333, and others in *Istābul*. (d) *Sharh* i *Bist bab* (beg. *al-H. l. 7. rafa'a l-samawāt bi-ghairi 'amad*), dedicated to Sulṭān Bayazid Khān b. M. Khān (A.H. 886-918/1481-1512) by M. b. Sulaimān al-Bursawi known as Afah-zādah : *Bloch* ii 783 (6) (A.H. 1126/1714). (e) by Mullā Muzaffar : see p. 53<sup>18</sup> *supra*. (f) by 'Alā' al-Dīn b. Maḥmūd Kirmanī : *Dhāt'ah* vi p. 30 no. 132. (g) Unidentified commentary : *Cataloghi* iii p. 316 no. 29 (4) (beg. *Bi-smi 'Allāhi . . . wa-minhū l-iṣṭ'ānah*? Bibl. Medicae Laurenziana). (h) (*Risālah* i *usṭurāb*) (beg. *Dānā-yi zamīnha u makhānha hamah Ust*), criticisms and corrections of an unspecified commentary on Tusi's *Bist bab*, dedicated to Ibrahim 'Adā-Shah (A.H. 987-1035/1579-1626) by 'Abd al-Rahīm b. Sālih M. b. Naṣir al-Dīn Šiddiqi Fākhri : *Ivanow* 1494 (3).
- (2) *Iḥtiyārāt al-nujūm*, in prose : *Dhāt'ah* i p. 369 no. 1926 (MS. at Najaf in M. 'Alī Khwansār's library).
- (3) (*Iḥtiyārāt* i *masir al-qamar*, so *Bloch* 772 (21)), or

<sup>1</sup> A date indicated according to the author's statement at the end (in some MSS.) by the name of the month in which it was completed, and which in the R.M. MS. of 1221/1806 is given as *Jumādā al-akhīr* (= 899), but *Jumādā al-akhīr* in the *Majlis* catalogue, p. 105, the date is given as 893. <sup>2</sup> The text beginning *dawān* follows these words.

- (*Iḥtiyārāt* i *qamar fi buruj* i *ilma'-ashar*, so Bodl. 1512 (2)), or (*Iḥtiyārāt al-muḥammadi bi-hasab taḥrīrāt al-qamar* . . . , so *Dhāt'ah*) (beg. *Har mahi k'ayad ba-ta'yid* i *Khuday* i *Lam-yazal* i *Jum* i *maḥ dar khānah* i *Mir'at* i *ya'uz dar ilam*), a short *mathnawī* : *Kawāṭ al-jamāl* iv p. 67, l. 8 from foot (where this work is inadvertently described as a *qasidah kinniyah*), *Dhāt'ah* i p. 368 ult., *Bayazid* 2269 (3) (fol. 44-6. A.H. 850/1446. Krause p. 498 no. 19), *Ayat Sot'yah* 2620 (2) (fol. 33-7. A.H. 874. Krause *ibid.*), 4840 (fol. 90-1. Krause *ibid.*), *Bloch* ii 772 (21) (early 17th cent.), *Bodleian* 1512 (2), probably also *Ethé* 1762 (24).
- Edition : in Naṣir al-Dīn al-Iṣṭahārī's [Arabic ?] *Uṣūl al-mathnawīyah*, A.H. 1306/1888-9 (*Dhāt'ah* i p. 368 ult.).
- (4) *Madkhāl* i *manzūm* (beg. *Mawd* i *dānā sukhān adā wa-kunād*), an anonymous *mathnawī* on astrology ("on the propitious hours for the beginning of various undertakings" according to *Ivanow*), dedicated to Jamāl al-Dīn Abū 'I-Maḥmūd M. b. Aḥmad and sometimes (e.g. in *Lalāh* ii 3674 (7), *Bayazid* 2269 (1) and the printed edition) ascribed to Naṣir al-Dīn Tusi : *Rieu* ii 871a (in a fine MS. written for Sulṭān Iskandar (cf. *PL* i p. 86<sup>22</sup>) in 813-14/1410-11), 801a (A.H. 884/1480), 811b (A.H. 1065/1654), *Fatḥ* 5429 fol. 60-72 (A.H. 872/1468. Krause p. 498 no. 18), *Lalāh* ii 3674 (7) (A.H. 1079/1668-9. Krause *ibid.*), *Asat'yah* ii p. 1700 no. 77 (A.H. 1167/1754), perhaps also no. 72, *Bodleian* 1549, *Ethé* 2254, *Ivanow* Curzon 645 (A.H. 1220/1806), *Ayat Sot'yah* 4840 (3) (*Manzūmah* i *Madkhāl* i *nujūm*), p. 368 no. 2701 (1) (in a MS. with two other works, both of them by Tusi), *Bayazid* 2269 (1) (*al-M. fi 'ilm al-nujūm*, by N. al-D. T. In a MS. containing also the *Si fasl*), *Cairo* p. 524, possibly also *Madras* 500.
- Edition : [Persia] 1276/1859<sup>1</sup> (on the margin of the *Bist bab*, Cf. *PL* ii p. 53<sup>22</sup>).
- (5) *Mukhtasār dar ma'rifa* i *taqwīm* : see *Si fasl* below.

<sup>1</sup> At the end of the Curzon MS. at Calcutta are two lines (quoted by *Ivanow*) in which the date of completion is given as 1 Jumādā ii 816. They are open to suspicion both because they seem to be absent from the other MSS. that have been adequately described and also because the *mathnawī* occurs in a MS. written in 813-14/1410-11.



(6) *Mukhlāṣar dar ma'rifa't i usūriyab* : see *Bist bab* above.

(7) *Risālah i Mu'iniyah* (beg. *Spr. u. al. Ḥadrat i 'Izzat i Dha'l-Jalāl ra*), a manual of astronomy dedicated to Mu'in al-Din Abū 'I-Shams, son of the author's patron Naṣir al-Din 'Abd al-Raḥīm b. Abi Mansūr [Governor of Qūhistān under the Isma'īlī princes 'Alā' al-Dīn M. (d. 653) and Rukn al-Dīn Khwarrizmshāh, and dedicatee of the *Al-kātib i Naṣir*], and divided into four *maqālāhs* : H. Kh. iii p. 444, I.H. 1173, *Mashhad* iii, fsl. 17, MSS., no. 93 (A.H. 665/1266-7), *Browne* Coll. O. 3 (disarranged portions only. A.H. 672/1273), *Suppl.* 686 (A.H. 1146/1733-4, King's 200), *Vatican* Levi della Vida 1398 (4) (A.H. 706/1307), *Fahb* 5302 (4) (34 foll. A.H. 792/1322. Krause, p. 494 (2)), *Calto* p. 511 (A.H. 865/1460-1), *Aya ḡōyah* 2670 (1) (173 foll. A.H. 866/1461-2, Krause p. 494 (2)), 4844 (n.d. Krause *ibid.*), *Ma'ārit* i 125 (A.H. 1028/1619), *Almagh* Subh. MSS. p. 22 no. 6 (A.H. 1168-9/1755-6), *Rehatek* p. 38 no. 71 (A.H. 1204/1789-90), *Bankipur* Suppl. ii 2043 (18th cent.), *Berlin* 330 (2) (A.H. 1240/1825), 329 (1), *Lahore* Panjab Univ. (A.H. 1279/1862-3. See *OCM*, x/3 p. 104), *Ivanow* Curzon 575 (19th cent.), *Leningrad* Univ. no. 197 (Salemann-Rosen p. 15), *Majlis* 178, 212 (the title *Risālat al-muṣṭafā* given to the work in this MS. is doubtless a mere corruption), *Ross and Browne* 269, and others at *Istanbul* (see *Horn Pers. Hss.*).

According to the *Majlis* catalogue p. 98<sup>2</sup> (no. 180) the work has been printed.

Annotations subsequently written by the author himself : (*Hall i mushkilat i Risālah i Mu'iniyah*) (beg. *Bād i farḡh az lubr i R. i M. dar ha'at yaqt az buzurgān*) : *Fahb* 5302 (5) (10 foll. A.H. 722/1322. Krause p. 495 (3)), *Aya ḡōyah* 2670 (2) (35 foll. A.H. 866/1461-2. Krause *ibid.*), 4853 (25) (n.d. Krause *ibid.*), *Almagh* Subh. MSS. p. 23 no. 24 (1) (*Risālah i muṭā'allig bi-R. i M.* 14 foll.), *Berlin* 330 (3), 329 (2), *Leningrad* Univ. no. 197 (2) (Salemann-Rosen p. 15), *Majlis* i 180 (2), and doubtless in some of the other MSS. of the *Mu'iniyah* mentioned above. According to the *Majlis* catalogue this work has been printed.

Appendix : (*Dhāt i Risālah i Mu'iniyah*) (beg. *Ḥun*

'*inayat i Rabbānī*), in eight *fāsle*, perhaps identical with the preceding annotations : *Bodleian* iii 2839 (foll. 136-56, 16th cent.), *Ross and Browne* 269 foll. 105-28.

(8) *Risālah i usūriyab* (beg. *al-Ḥ. l. R. al-'a. wa-l-ḡ. . . a. b. az ḡ. u. ḡh.*), a short tract "treating of the position of the planets in longitude and latitude" : *Bankipur* xvii 1725 (foll. 326-356, 18th cent.).

(9) *Risālat al-usūriyab* : see *Bist bab* above.

(10) (*Si fāsī dar taqwīm*), or (*Mukhlāṣar dar ma'rifa't i taqwīm*), the description occurring in the preface, (beg. *al-Ḥ. l. R. al-'a. . . In mukhlāṣar-i dar m. i t. muslāmanī bar si fāsī*), a short work completed in 658/1260 and extant also in an Arabic form (for which see I.H. 1526 (*Risālah i ma'rifa't al-taqwīm*), Brockelmann i p. 512, *Splid.* i p. 931, Krause p. 495) : H. Kh. iii p. 642, *Leysden* iii p. 148 no. 1177 (A.H. 700/1300-1), *Istanbul* Sarray 3327 (1) (20 foll. A.H. 703/1303-4. Krause p. 495), *Köprülü* 1589 foll. 372-b marg. (cite. A.H. 760/1359. Krause *ibid.*), *Biochet* iv 2036 (early 15th cent.?), ii 778 (early 17th cent.), iv 2363 (2) (17th cent.), 2404 (19th cent.), 2435 (with a preface and tables added by M. b. M. Kaṣhghār), *Bāyazid* 2269 (2) (A.H. 848/1444. Krause p. 495), *Rieu* ii 452 (15th cent.), 8536 (A.H. 1055-7/1645-7), 811a (A.H. 1065/1654), *Asatir* ii p. 1702 nos. 28 (A.H. 976-7/1568-9), 30, *Ethé* ii 3071 (much damaged. A.H. 982/1574), i 2254 (3) (A.H. 1081/1670), *Bahr* 224 (A.H. 1082/1671), *Vatican* Pers. 12 (3) (17th cent. *Rossi* p. 39), *Barb. Orient.* 102 (1) (17th cent. *Rossi* p. 158), *Almagh* Subh. MSS. p. 22 no. 14, *Bodleian* 1511-12, *Cataloghi* iii p. 314 no. 26 (Bibl. Medicea Laurenziana), p. 315 no. 27 (*ibid.*), p. 319 nos. 37-8 (*ibid.*), *Fügel* 1424 (1) (headings of the sections given), *Majlis* 206 (1), *Mashhad* iii, fsl. 17, MSS., nos. 112, 180, *Rehatek* p. 195 no. 42, and others in *Istanbul* (cf. Krause p. 495).  
Edition : 1295/1878 (*Asatir*) i p. 818. Evidently appended with Qūshī's *Risālah i ha'at*, to a Persian edition of the *Khulāṣat al-hisāb* : see *Asatir* i pp. 796 (no. 247) and 814).  
Commentaries : (a) *Shārḥ i Mukhlāṣar dar ma'rifa't i taqwīm*



(beg. *Allāhu ashkuruhu 'alā na'wā'ih*), probably written in 727/1327 (the date of Naurūz being fixed for that year) by an anonymous author: *Rien* ii 852a (A.H. 889/1481). *Mashhad* iii, fol. 17, MSS., no. 122. (b) *Shārh* i *Si faṣl* (beg. *Il. i na-mawḍ'ud u madh* i *na-mahḍud ḥaḍrat* i *Wajīb al-ḥuḍūd*), written in 824/1421 by Badr [al-Dīn] Ṭabart: *Rien* ii 452b (15th cent.). *Cataloghi* iii p. 316 no. 29 (1) (Bibl. Medicea Laurenziana), *Flügel* ii 1424 (2), *Majlis* 193. (c) *al-Tuḥṣat al-Nizāmīyah*, or *Chihl faṣl*, by 'Abd al-Qādir Rūyānī: see *PL* ii p. 78 *infra*. (d) *Rabṭ al-munajjimīn fī shārh* [al-] *Fuṣṭ al-thalāthīn* (beg. *Nuṣṣ* i *sukḥān* *kih mustakḥṣṣ*), a detailed commentary (288 foll.) composed in 1069/1658-9 by M. Raḍī Mustawfī b. M. Shāh: *Majlis* 173. (e) *Ḥall* i *laṭīf* (1), an unidentified commentary: *Ethe* 2255 (1) (acephalous, A.H. 878/1474). (f) (*Shārh* i *Si faṣl*), an unidentified commentary: *Leyden* iii p. 149 no. 1580 (n.d.).

- (11) *Tahīr al-Majīṣī*: see p. 37 *supra*.  
 (12) *Taryamah* i *Šuwar al-kawākib*: see p. 41 *supra*.  
 (13) *Taryamah* i *Ṭamarah* i *Baīlamyūs*: see p. 36 *supra*.

(14) *Zy* i *Il-Khān* (beg. *al-H. l. . . . Ba'd az sp. u st* i *Bar* . . . (so Bodl. 1513, but several MSS. begin without *ḥamdalāh*) *Khawāṭir* *la'ālā Chīngīz Khān rā quwwat dād*), astronomical tables compiled by order of Ḥāḡa (A.H. 654-63/1256-65), completed (in 670 according to Krause) under his successor Abaḡa (A.H. 663-80/1265-82), to whom they are dedicated, and divided into four *maqālāt*: *Il. Kh.* iii p. 561, 1.H. 1636, *Bodleian* 1513 (A.H. 679/1280-1 mainly), *Berlin* 336 (A.H. 689/1290), *Blochet* ii 779 (defective at end. Said to have been transcribed by N. al-D. Ṭust's son, Asīl al-Dīn Zauzanī. Late 13th cent.), iv 2365 (defective. Early 18th cent.). *Rien* ii 454a (14th cent.). *Sart* 3513 (A.H. 814/1411-12. Krause p. 495 (6)), 3502 (15th cent. Krause *ibid.*). *Leyden* iii p. 149 no. 1181 (A.H. 835/1431-2), *Mashhad* iii, fol. 17, MSS., nos. 104 (A.H. 907/1501-2), 105-6, Browne Coll. O. 2 (15th cent.). *Asatīrah* i p. 814 no. 306, *Calro* p. 512, *Cataloghi* iii p. 314 no. 25 (Bibl. Medicea Laurenziana), *Rehatssek* p. 24 no. 43 (old), p. 28 no. 50 (tables only), *Vatican* Pers. 85 (Rossi p. 103), and others at *Istanbul*.

<sup>1</sup> John Greaves (1602-52), Gresham Professor of Astronomy, Oxford, 1643.

Extract: *Binae tabulae geographicae una Nassir Eddīn Persae alicuius Ubū Begī Tatari opera et studio J. Grævi* . . . *publicatae* [a table of the longitudes and latitudes of 254 towns with Latin translation]. *London* 1652<sup>1</sup>, reprinted in Vol. iii of John Hudson's *Geographicae veteris scriptores Graeci minores*, Oxford 1698-1712, and in *Chorasmiae et Mervanahae* . . . *descriptio Abulfatae*, Oxford 1711, as well as in the Greek translation of the last work (Vienna 1807<sup>2</sup>: see Edwards col. 301). Persian commentaries: (a) *Kāshf* i *ḡaḡā'iy* i *Zy* i *Il-Khān* (beg. *Al-yūs* i *sp. i bi-q. kih magā'ī* i *awḥān*), completed not later than 709/1310, the date of the Rāmpūr autograph, by Ḥasan b. M. Nishāpūrī known as (*ma'rūf bi-*) Nizām, i.e. Nizām [al-Dīn] al-A'may al-Nasābūrī al-Qummī, who completed Arabic commentaries on Ṭust's *Tahīr al-Majīṣī* (Cureton-Rieu 392) and *al-Tadhkirah al-Nasīrīyah* (Cureton-Rieu 396) in 704/1305 and 711/1311 respectively (cf. Brockelmann *Spid.* ii p. 273; *Catalogue of the Arabic manuscripts in . . . the India Office*, vol. ii no. 1138): *Il. Kh.* iii p. 563, *Rāmpūr* (A.H. 709/1310, autograph written for the library of Sa'd al-Dīn M. b. 'Alī Sāwajī. See Nadīr Ahmad 252), *Blochet* ii 782 (defective at end. Early 14th cent.), *Mashhad* iii, fol. 17, MSS., no. 114 (A.H. 870/1465-6), *Rehatssek* p. 23 no. 41, and others at *Istanbul*. (b) *al-Zy* al-*muḥaqqaq al-Sulṭān 'alā nuṣṣ al-raṣad al-Il-Khān*: see p. 65 *infra*. (c) *Tawḥīd* i *Zy* i *Il-Khān*, a commentary, or, as Rieu describes it, an enlarged recension, completed at Bagdad in 795/1393 by Kamāl al-Dīn al-Ḥasan b. al-Ḥasan b. al-Ḥasan Shāhshāh al-Simnānī: *Rien* ii 455a (acephalous and very defective. A.H. 795/1393, autograph). (d) *Zy* i *ḡam* i *Sa'īd*, *dar tanqīh* i *Zy* i *Il-Khān*: see *PL* ii p. 74.

Abridgment: *al-'Umdat al-Il-Khānīyah*, or, as *Il. Kh.* calls it, *Zy* i *Shāh* (*Il. i bi-q. u inḥiḡā Ṣam* i *rd*), prepared by 'Ala' al-Dīn 'Alī-Shāh b. M. b. Qāsim al-Buḥārī (for whom see *PL* ii p. 61), dedicated to the *Wazir* M. b. Aḥmad b. 'Alī al-Ṭabrizī and divided into two *asās*: *Il. Kh.* iii p. 565 (under *Zy* i *Shāh*), *Blochet* ii 781 (early 14th cent.). Arabic translations: (i) *al-'Iqd al-Yamīn fī ḥall al-Zy* al-



Il-Khānī, by Ahmad b. Ibrahim b. Khān al-Halabī (d. 859/1455 according to Uri: Uri p. 195 no. 897 (cf. Nicoll p. 599b. 174 foll. N.d.). Brockelmann (Spbd. i p. 931 (45)) gives a further reference to "Br. Mus. Add. 7698", but this is the Ziy-i Il-Khānī itself (Rieu ii 451). (ii) Hall al-Ziy, completed in 934/1528 by 'Alī b. al-Rīfā'ī al-Husaynī al-Shāfi'ī for al-Qādī Kamāl al-Dīn al-Tāshīrī [i] Qaṭṭ al-ḥadīth al-Shāfi'ī bi-l-Haramayn al-Sharīfayn, etc.: Gotha Arab. cat. iii 1404.

(15) *Zubdat al-har'ah* (beg. Ba'd az sp. u st. i *Asfidiyār jallā jalālūhu* . . . . . Ch. g. *muharrir* i in *magālat*), a short treatise written at the request of some students (*jama'at muta'allimin*) and divided into thirty *babs*: I.H. 1626, Sarāy 3455 (6) (11 foll. Transcribed in 666/1267-8 from an autograph. Krause p. 497 (13)), 3327 (2) (68 foll. a.h. 703/1303-4. Krause *ibid.*), *Ayā ḡolayān* 3730 (2) (defective. a.h. 688/1289. Krause *ibid.*), 2670 (3) (a.h. 866/1461-2. Krause *ibid.*, Leyden iii p. 150 no. 1183 (68 foll. a.h. 700/1300-1), Nūr i 'Uḥḥamīyah 2931 (1) (a.h. 871/1466-7. Krause loc. cit.), *Rehāseḡ* p. 24 no. 44 (A.H. 1111/1699-1700), Cairo p. 511, *Majlis* 180 (beg. Ch. g. *muharrir* i in *fusūḡ*), and others at *Istānbūl*.

According to the Majlis catalogue this work has been printed. Anonymous Arabic translation: (*Tarjamat Zubdat al-har'ah*) (beg. al-H. l. *Fāṭir al-Samāwāt wa-Mudawwarihā* . . . . . wa-ba'd fa'ina 'ustādḡ . . . . . *Nasir al-Millah* . . . . . *amla muḡhtasār*), in thirty *babs*: Rieu Arab. Suppl. 763 (2) (foll. 15-63. Probably a.h. 1054/1644).

92. *Shams al-Dīn Samargandī*, i.e. presumably Sh. al-D. M. b. Asfīrāḡ Husaynī Samargandī (for whom see *PL* ii p. 7).  
(1) *A'māl i taqwīm i karwārah i thābitah*, doubtless an extract from an unspecified work, beginning with a table of

<sup>1</sup> Evidently the same person as A. b. l. b. Kh. al-H., author of the *Bughyat al-fuḡḡāḡ* i 'l-*amāl bi-rub* bi-l-*muḡḡarab* [sic] (de Shane 2524 (10)). Uri calls the author Shihāb al-Dīn al-Halabī, but the *argūḡ* is not expressly mentioned by Nicoll, who says 'Author in cod. appellatur 'Ahmed Ben Ibrahim Ben Khālī', &c."  
<sup>2</sup> To be distinguished from the (Arabic) *Zubdat al-ḡibrah* fi *ḡarāt al-ḡibrah*, which consists of an introduction, two *magālahs* and a conclusion (see Krause p. 497 (14)). Brockelmann i p. 611 (44). H. Kh. iii p. 533.  
<sup>3</sup> The whole of the preface from the words *Shams ḡhīḡ* is quoted in the *Leyden catalogue*, iii p. 150.

fixed stars for the Alexandrine year 611 ḡ ḡ [1598] corresponding to 645 of the Persian era [A.H. 675]: *Leyden* iii p. 157 no. 1196 (3) (foll. 40-4).  
(2) Other extracts: *Leyden* iii p. 157 no. 1196 (4), p. 160 no. 1196 (19).

93. In 676/1277 was completed:

*An unidentified work* on astrology and chronology divided into *magālahs* (the sixth of which is headed *Dar mawā'id u isḡḡḡat* i an u *ḡukm kardān bar an*), subdivided into *ḡisms*, which in their turn are divided into *fasḡs*: Blochet ii 898 (fragments only, 231 foll. (comprising 89-91, 92-330: of the original foliation and some other leaves). A.H. 676/1277).

94. *Am* al-Dīn 'Alī-ḡhāb b. M. b. ḡāsim al-Khūwārazmī al-Bukhārī must have been born in, or about, 623/1226, since his age was thirty-six in 659/1261 (*Asḡḡar u alḡḡmar*, Bombay Univ. MS., fol. 154), when he returned to Bukhārā from a journey to Turkīstan (Samargand, where his father had gone as a merchant, Shāhī, etc.). After the devastation of Bukhārā by Abāḡ'ā's army in 671/1273 (a calamity about which he wrote a *ḡasīdah*) he went on a visit to the tomb of 'Alī b. Abī Ṣālib and fifteen years later he was still in al-'Irāḡ, suffering much distress and unable to carry out his desire to make a pilgrimage to the ḡijāz. Apparently it was not until 690/1291 that he was able to leave Bagdad. He refers in the *Asḡḡar u alḡḡmar* to his Ziy i 'Uḡḡad and his *dawān* i *asḡḡar* (see Bombay Univ. Cat. p. 44), and says that his proficiency in poetry and music enabled him to consort with kings and other great men. [Autobiographical statements in the *Asḡḡar u alḡḡmar* (summarized with some quotations in the Bombay Univ. cat.) and in the *Alḡḡam al-a'wām* (summarized by Ivanow)].

(1) *Alḡḡam al-a'wām* (beg. al-H. l. al-'*Alīm al-ḡāsim*), a treatise on astrology composed probably in, or not long after, 690/1291 and divided into two *magālahs* ((1) *dar kaḡḡḡiyat* i a *mal* i *kaḡḡḡiyat*, in four *babs*, (2) *dar alḡḡḡim* i *ḡāt* i *ḡāḡḡ* . . . , in eight *babs*): H. Kh. i p. 170, *Nadḡir Ahmad* 255 (1) (begins H. u *ḡḡ. Asfidiyār* i *ḡāḡḡ dāwḡḡ* i *ḡḡḡḡ*. A.H. 1069/1658-9. *Mabḡūb* i So Blochet, but there seems to be a misprint here.



Yar Jang, Haidarabad), Berlin 343 (collated in 1090/1679-80), Ross-Browne 141 (A.H. 1224/1809), Ivaanow Curzon 644 (slightly defective at end. Early 19th cent.), Rehasek p. 3 no. 3, As'ad 1966, Nur i 'Uthmaniyah 2767, apparently also Mashhad iii, fol. 17, MSS., no. 81 (Risalah dar kashfati i nujum, beg. al-H i al-Hakim. Not later than A.H. 1145/1732-3).

(2) *Ashjar u alshmar* (in some catalogues *Thamarat al-shajarah*, *Thamarat al-ashjar*, *Thamarat u shajarah*, etc.)

(beg. *H. u th. Afridgari ra kih asfat i dawad ir u nujum i sa'at ir*), on astrology, composed fifteen years after Abaga's invasion of Bukhara in 671/1273 [and therefore in 686-7/1287-8] at the request of the *Wazir* Shams al-Din M. b. Saif al-Din Ahmad-Shah b. Badr al-Din Mubarak-Shah and divided into five *shajarahs*

subdivided into *shamarahs*, (2) *dar ahkam i gundat u ulughat*, in twelve *shu'bahs*, (3) *dar ahkam i khat i lahwi i sal u fusul . . .* in six *shu'bahs*, (4) *dar ahkam i khat i lahwi i ma'ad*, in seventeen *shu'bahs*, (5) *dar ahkam i a'mal i kashfati*, in five *shu'bahs*: H. Kh. i p. 318, *Dharrat* v p. 12 no. 44 (*Thamarat al-ashjar*).

Old MS. (beg. *Ba-nam-i-zad i Khudavand i Bakshayandah i Mithdan* [spurious beginning ?] in the *Tustariyah* at Najaf), *Glasgow* (A.H. 955/1548. See *JRAS*. 1906 p. 597 no. 7), *Mashhad* iii, fol. 17, MSS., nos. 4 (defective at end. Not later than A.H. 1067/1657), 3, *Majlis* 153 (A.H. 1124/1712), *Lindesiana* p. 122 no. 695 (circ. A.D. 1750), p. 115 no. 716a (A.H. 1190/1776), *Aligarh* p. 22 nos. 2 (A.H. 1165/1752), 18, p. 23 no. 23, *Browne* Coll. O. 8 (A.H. 1176/1762-3 ?), *Ross-Browne* 140 (acephalous, 92 foll. It is not clear how many of the *shajarahs* this MS. contains.

A.H. 1224/1809), *Asatir* ii p. 1698 no. 17, Berlin 342, *Bombay Univ.* p. 42 no. 26 (162 foll.), *Peshawar* 1958, *Rehasek* p. 15 no. 24, p. 16 no. 25 ("not a copy of the same work, though the arrangement of the subject is nearly identical". Defective at end), *As'ad* 1964, *Aya Sotyah* 2688, 2795 (2), *Bayazid* 2264, *Nur i 'Uthmaniyah* 2716, 2717.

Edition: *Thamarat i shajarah i nujum*, Lucknow 1903<sup>o</sup> (lithographed from a MS. dated 880. 204 pp.).

(3) *al-Umdat al-I-Khanyah*: see *PL* ii p. 59.

95. The author of the *Hidayat al-nujum*, whose name appears in both of the MSS. recorded below as *Nasir al-Din Haidar b. M. Shihri* is probably the same person as the author of the *Irshad*, whose name is given variously as N. al-D. Hal. b. M. Sh. (Agha Buzurg's MS. (*Dharrat* i pp. 508<sup>o</sup>, 509<sup>o</sup>: cf. 509<sup>o</sup>), Suljan N. al-D. A. b. Hal. b. M. Sh. (Fihrist's MS.), A. b. Hal. b. M. Sh. (Mashhad cat., without the *lagab*) and A. b. Hal. Sh. (Berlin 334, likewise without the *lagab*). Very possibly he is identical with the *rammal* who wrote (1) *Tuḥfat al-rum*, or *at-Tuḥfat fi l-rum* (in four *magalats* by N. al-D. b. M. b. Hal. Sh. according to H. Kh. ii p. 244: by Khwājah N. al-D. A. b. Hal. Sh. according to Browne Suppl. 1504 (1), which is dated 965/1557-8), (2) *Mahmūd al-rum* (Nasir b. M. Sh. according to Arberry, M. N. b. M. Sh. according to Edwards), (3) *Nasir al-rum* (ditto), (4) *Risalah dar rum* (in two *magalats*, composed for S. Husain b. Ali al-Alawi by N. or N. al-D. b. M. b. Hal. Sh., Ivaanow Curzon 660, Mehren p. 12 no. 27 (4)), (5) *Risalah i Nasir* (perhaps identical with the preceding, by N. M. b. Hal. Sh., *Asatir* ii p. 1684 no. 136) and (6) *Tabb i lubab* (by N. b. M. Hal. Sh., *Asatir* ii p. 1686 no. 60).

(1) *Hidayat al-nujum* (beg. *Sh. u sp. Khuday ra kih munazzah ast dhat i U*), on astrology in thirty *babs*, composed in 687/1288 after the completion of the author's work *Ziy i ramal al-sayir*: *Rieu* ii 853b (A.H. 894/1489), *Kaputthalab* (A.H. 1160/1747. See *OCM*. iii/4 (Aug. 1927) p. 4).

(2) *Irshad*, sometimes called *Panyah bab* (beg. *Sh. u sp. i bi-hadd u 'add Afridgari ra yalla jallalahu kih Muddi i zamin u zamin-ast*), on the *astrolabe* in fifty short *babs* composed probably at Isfahan (mentioned repeatedly in the examples) in 697/1297-8 (a date for which the position of some stars is indicated): *Dharrat* i p. 507 no. 2502 (where an old MS. in the author's possession is mentioned), *Sipahsalar* (A.H. 772/1370-1. See *Dharrat* i p. 508<sup>o</sup>), *Majlis* 149 (A.H. 773/1371-2), *Mashhad* iii, fol. 17, MSS., no. 8 (not later than 1067/1657.

<sup>1</sup> But to be distinguished from the *Panyah bab i Suljan* (for which see *PL* ii p. 73).



Another MS., belonging to Filhrst's bequest, is mentioned in *Dharrāh* i p. 507 ult., Rien ii 455b (18th cent.), *Najāt* *Husamīyah* (see *Dharrāh* i p. 507 antepenult.), *Nūr* i 'Uṭmāniyah 2894, *Rehatssek* p. 18 no. 31 (?)

Abridgment in ten *bābs* (beg. *Sp.* i bi-g. *Parwardgār* rā sād *ast kith Muḥdī* i *zamin*): Berlin 334 (modern).

96. Presumably in the reign of Ghāzān Khān (A.H. 694-703/1295-1304) was composed:

*Risālat al-Ghāzāniyah fi alai al-rasādiyah*: *Asatīrah* i p. 812 no. 153.

97. Quṭb al-Dīn Maḥmūd b. Mas'ūd Shīrāzī, the greatest of Naṣr al-Dīn Ṭūsī's pupils, died at Tabriz in 710/1311 (see *PL* ii p. 119; Brockelmann ii p. 211, *Spīd.* ii p. 296; *Kncy. Isl.* under Kūṭb al-Dīn (Wiedemann); etc.).

*Iḥtiyārāt* i *Muzaffār* (beg. *Sp.* u sl. i bi-g. u madh u h. i *bi-hadd* u 'add la iq i *hāṭir* i 'izzat i *Sān* i *bāshād*), an abridgment of the author's Arabic *Nihāyat al-idrāk fi dirāyat al-afāk*, dedicated to the *Amīr* Muzaḥḥar al-Dīn Yalūq Arslān b. Alp-Yaruk [the Chōpanid ruler of Qasṭamūn, who died in 704/1304-5; see Zambauer *Manuel de généalogie* . . . p. 148] and divided into four *maqālāt* ((1) on the *muqaddamāt*, (2) *dar hāt al-ayrām* i 'uḥet . . . (3) *dar hāt al-zamin* . . . (4) *dar ma'rifa* i *magaddir* i 'ab'ad u *ayrām* i *kaḥkib* . . .) and a *khāṭimah*: *H. Kh.* i p. 199, *Facit* 5302 (1) (163 foll. A.H. 716/1316. Krause p. 508), *Leningrad Institut* (A.H. 830/1427. See Rosen no. 124 pp. 300-17, where the work is described at some length), *Ayā ḡōṭyāh* 2574 (252 foll. A.H. 885/1480. Krause p. 508), 2575 (A.H. 912/1506-7. Krause *ibid.*), *Nūr* i 'Uṭmāniyah 2773 (Krause *ibid.*), *Sarāy* 3310, 3311 (Krause *ibid.*).

98. M. b. Abī 'Abd Allāh Sanjār al-Kamālī, known as Saif [al-Dīn] i *munaḥḥim* i Bayazāzdiwī [so Blochet: read perhaps Bayindur], composed his *ziy* after living for some time at Shīrāz. (1) *Ziy* i *Asīrāfi* (beg. *Sh.* u *sp. Padshāh* rā *kith wuyūd* i *har* according to *Tashkent Acad.* i 606.

*manūyād* az *farā* i *yūd* i *Ust*), composed in 702/1302-3 and divided into a *muqaddamāh* and eight *maqālāt*: Blochet ii 784 (1) (16th cent.).

(2) *Shārḥ* i *Muḥmal al-usūl*, a Persian commentary composed in 703/1303-4 on the Arabic *M. al-u. of Kūshyār* (for whom see *PL* ii p. 42): *Tashkent Acad.* i 506 (19 foll. A.H. 881/1484), probably also *Rehatssek* p. 21 no. 35 (*Risālat dar nuḥm*, composed in 703 by M. b. Abū 'Abd Allāh).

99. Shams [al-Dīn] M. b. Alī Khwājah (Ymīl Khwājah according to *H. Kh.*) *al-Wābkanawī*.

(1) *k. i ma'rifa* i *ustūrīyāb* i *shāmālī* (beg. *H. i bi-ghāyāt* u *th. i bi-nihāyat* . . . a. b. *gharā* az *tasbī* i *in kashmāl*), in two parts containing two and thirty-two chapters respectively: *Teḥmīb* *Sarāy* 3327 (4) (27 foll. A.H. 703/1303-4. Krause p. 519).

(2) *al-Ziy al-muḥaggag al-Sulṭānī 'ala usūl al-rasād al-Il-Khām*, or (*Ziy* i *Shams* [al-Dīn] *al-munaḥḥim*), or (*Shārḥ* i *Ziy* i *Il-Khām*, so *Rehatssek*) (beg. *H. u th. hāḡrāt* i *Dhā* i *ṭalāt* rā *kith asman*), in five *maqālāt*, dedicated to Abū Sa'īd Bahādūr Khān (A.H. 716-36/1316-35): *H. Kh.* iii p. 566 (Z. i *Sh. al-D. M.* . . .), *Majlis* i 184 (lacks parts (most) of first two *maqālāt*. Old), *Ayā ḡōṭyāh* 2694 (190 foll. 9th/15th cent.). Krause p. 518), *Rehatssek* p. 29 no. 51.

100. M. al-Husamī, called Sa'īd i *Munaḥḥim*, was alive in 803/1400-1 according to *H. Kh.* He is doubtless identical with the Sa'īd i *Munaḥḥim* who wrote a commentary entitled *Wasīlah* on Naṣr al-Dīn Ṭūsī's treatise on the astrolabe (MS.: *Leningrad Mus. Asiat.* See *Mélanges asiatiques* iii (1859) p. 501. *CF. PL* ii p. 53 *supra*).

1 *Wabkanwī* in *H. Kh.* and in Krause's transcript from the beginning of the *Ziy*. *Wabkanwī* is the form given in the *Lubb al-Lubb* (p. 270: cf. *Sam'ani fol. 573a*). For the village of *Wabkanah* (Yāqūt writes *Wabkanah*), *Wabkanah*, or *Wabkan*, three *farāsh* from Bukhārā, see Barthold *Turkestan* pp. 114, 128, 132. A modern *Wabkan* has already been mentioned in this work (*PL* i p. 387m). So Naḥḥir Ahmad, doubtless correctly, but other catalogues have M. al-Husamī (Berlin 340), M. al-Husamī (Blochet) and M. Husamī (Majhad).







it is called by the commentator 'Abd al-'Alī Bīrjandī, or *Ziy* : *jādīd* : *Gurkānī*, as it is called in the *Rawdat al-safā* and the *Ḥabīb al-siyar*, or *Ziy* : *Uluḡ Beg*, as it is called on the title-pages of some MSS., no formal title being mentioned in the work itself, or *Mir'amarat* : *Gurkānī*, as it is occasionally called (cf. Bānkipur xi 1043, where Bīrjandī's commentary is called in the colophon *Tashrīḥ* : *Mir'amarat* : *Gurkānī*) : (beg. *Tadarraka 'Ilāhī ja'ala fī 'l-samā' buriy* . . . .  
*ch. g. U. B.* . . .), astronomical tables composed, it seems, not earlier than 841/1437-8<sup>1</sup> and the following years on the basis of the observations of Uluḡ Beg and his collaborators, Qādī-zādah : Rūmī, *Ghiyāth al-Dīn Jamshīd*<sup>2</sup> and 'Alī Qushchī,<sup>3</sup> and divided, like the *Ziy* : *Il-Khānī*, which they were written to correct, into four *magālahs* with similar headings (see *PL*, ii p. 58) : *Il. Kh.* iii p. 559, *Bodleian* 1515 (15th or 16th cent.), 1516 (15th or 16th cent.), 1517 (16th or 17th cent.), 1518, ii 2368, iii 2731, *Berlin* 337 (old), 338 (defective, fairly old), *Peshawar* 1776 (note of ownership dated 972/1564-5), *Ellis Coll. M.* 416 (A.H. 978/1570), *Tashkent Acad.* i 511-13 (3 copies ascribed to the 16th cent.), *Rien* ii 455b (16th cent.), 457a (16th cent.), 457b (A.H. 1081/1670), 457b (explanatory text without the tables, 17th cent.), *Biocbet* ii 785 (16th cent.), 786 (defective, late 16th cent.), 787-8 (both late 17th cent.), iv 2366 (extracts), *Eibé* 2233 (A.H. 1072/1662), 2234-6, *Ross-Browne* 17 (lacunae, 17th cent.), *Leningrad Inst.* (Rosen p. 317 no. 125. Defective, A.H. 1073/1662-3), *Mus. Asiat.* (see *Mélanges asiatiques* ii (1852-6) p. 54), *Pub. Lib.* (Chanykov 118), *Univ. no.* 175\* (Salemann-Rosen p. 16), *Būhār* 227 (17th cent.), *Calcutta Madrasah* 166 (circ. A.D. 1700), 167 (*Magālahs* i-iii. Circ. A.D. 1700), *Ivanow* 1485 (defective at end. 18th cent.), *Lindesiana* p. 230 no. 709 (circ. A.D. 1750), *Bānkipur* xi 1041 (18th cent.), *Browne Suppl.* 740 (King's 214), 738 (n.d.), 739 (defective at end. Corpus 210), *Rehnsack* p. 25 no. 45 (A.H. 1201/1786-7), p. 28 no. 50 (tables only), p. 30 no. 53 (*Mir'amarat* : *Ziy* : *Uluḡ-Beg*), p. 24 no. 42, only).  
<sup>1</sup> "That year is taken as the starting point of several of the tables" (Rien ii p. 466a).  
<sup>2</sup> *CF. PL*, ii pp. 8, 67.  
<sup>3</sup> *CF. PL*, ii p. 73.  
<sup>4</sup> *CF. PL*, ii pp. 9, 72.

C. ASTRONOMY AND ASTROLOGY

69

p. 39 no. 73 (*Mir'amar* [sic] : *Uluḡ-Beg*), *Agathah* i p. 814 nos. 53 (A.H. 1261/1845), 303, 307, *Amagh Subh*, MSS. p. 24 no. 2, perhaps also p. 22 no. 17 (*Risalah* : *Uluḡ-Beg*), *Cairo* p. 512 (two MSS., one of which, however, begins *Shārfīn kalamī-kh* az *uṣṭ* : *'ibarat* *ilā' gardad*), *Edinburgh* New Coll. p. 11, *Lahore* Panjab Univ. (see *OCM*, x/3 (May 1934) p. 103), *Majlis* 182, *Maghad* iii, fol. 17, MSS., no. 107, and many others at *Istanbul*.

Extracts : (1) [The explanatory matter prefixed to the tables in each of the four *magālahs*] *Prologomènes des Tables Astronomiques d'Oluḡ-Beg publiées avec notes et variantes, et précédées d'une introduction* ; par M. L. P. E. A. Sédillot. (Ziy : *Uluḡ Beg* b. *Shāh-Rūkh* . . .), *Paris* 1847\* (pp. clv, 162). (2) [The same explanatory matter as edited by Sédillot] *Chrestomathie persane . . . d'usage des élèves de l'École Royale et Spéciale des Langues Orientales Vivantes, tome I* (*Paris* 1847\*) pp. clv, 285-450. (3) [*Magālah* I] *Epochae celeberrimae, astronomiae, historicae, chronologicae Chaldaeorum, Syro-Graecorum, Arabum, Persarum, Chorasmiorum, usitatae ; ex traditione Uluḡ Begi . . . Ras primus publicavit, recensuit, et commentariis illustravit J. Gravius*, *London* 1650\* (103 pp.). (4) [The tables showing the latitudes and longitudes of towns from the end of *Magālah* II] *Biniae tabulae geographicae una Nassir Eddini Persae altera Uluḡ Begi Talarī opera et studio J. Gravi . . . publicatae*, *London* 1652, reprinted in Vol. III of John Hudson's *Geographicae veteris scriptores Graeci minores*, *Oxford* 1698-1712, and in *Chorasmiae et Mawarannahrae . . . descriptio Abulfedae*, *Oxford* 1711, as well as in the Greek translation of the last work (Vienna 1807 ; see Edwards col. 301). (5) [Tables of the latitude and longitude of the fixed stars from *Magālah* III] *Insigniorum aliquot stellarum longitudes, et latitudines ex astronomie observationibus Uluḡ Begi, nunc primum a J. Gravi publicatae* (appended to John Bainbridge's *Canicularia*, *Oxford* 1648) ; *Jadid* : *maṭalāt* : *ḥawādīd* dar *īl u'arī* [these words in the Arabic character] . . . *Beighi* [*Magālah* III, bab 13] . . . jam primum luce ac *Latino donavit, & commentariis illustravit, Thomas Hyde* . . . In caloe



libri accesserunt Mohammedis Tizini Tabulae Declinationum & Rectarum Ascensionum. Additur decem elenchus nomen stellarum. Oxford 1665\* (2 pts. Pp. [xxxii], 151; 88, [8]); reprinted in Synagoga dissertationum quas olim auctor doctissimus Thomas Hyde separatim edidit. Accesserunt nonnulla ejusdem opuscula hactenus inedita . . . Omnia diligenter recognita a G. Sharpe, Vol. I Oxford 1767; Ulugh Beg's Catalogue of stars. Revised from all Persian manuscripts existing in Great Britain, with a vocabulary of Persian and Arabic words, by E. Ball Knobel. Washington 1917\* (Carnegie Institution).

Translated extracts: (1) [The explanatory matter edited by Sedillot—(French)] *Prolegomènes des Tables astronomiques d'Oulugh Beg publiées . . . par M. L. P. E. A. Sedillot* (Pt. II, *Traduction et commentaire*), Paris 1853\* (pp. xxxviii, 292). (2) [*Magalah I* (Latin)]. See Extracts (3) above. (3) [The tables showing the latitudes and longitudes of towns from the end of *Magalah II* (Latin)] see Extracts (4) above. (4) [The tables showing the latitude and longitude of the fixed stars from *Magalah III* (Latin)] see Extracts (5) above.

Persian commentaries: (a) (*Shārḥ* & *ʿAlī* & *Qāshchī*) (beg. without preface) (*Shārḥ*: *Duʿadāzād* *dawr* & *nash* & *si-sad* & *panjāh* & *shahar* *nash* & *n* *kasr*), by ʿAlī Qāshchī (for whom see *PL* ii p. 9): H. Kā. iii p. 560\*, *Bodleian* 1519 (1) (A.H. 893/1488), *Rieu Suppl.* 156(1) (15th cent.), *Hamidiyah* 850, possibly also *Rehatssek* p. 28 no. 49 (called *Shārḥ* & *ʿAlī* & *Qāshchī* in the heading, but ascribed to ʿAbd al-ʿAlī Birjandi in the description). (b) *Tashīl al-Ziy*, by ʿImād b. Jamāl Bukhārī: see *PL* ii p. 75. (c) *Dastūr al-ʿamal wa-tashīl al-jadval* (beg. *Tabārat* *ʿIlādī* *lahu mulku* *ʿl-samawati wa-ʿl-arḍi*), completed in 904/1499 by Mirām Qhelebi (for whom see *PL* ii p. 79) and dedicated to Sulṭān Bayazid Kān b. M. Kān: H. Kā. iii p. 560\*, *Bloch* ii 791 (transcribed in 932/1525 from an autograph), *Calo* p. 511 (A.H. 1007/1598), *Berlin* 339 (A.H. 1141/1729), *ʿAshūr* p. 161 no. 188, *Ayā Sotāb* 2697, *Bayazid* 2275-6, *Chorlūm* *ʿAḥ* 342, *Hamidiyah* 848-9. (d) *Shārḥ* & *Ziy* & *jadīd* & *sulṭān* (beg. *Aynas*

\* Called (incorrectly?) *Sulṭān al-ʿamal* in a note on the first page of *Bodleian* 1519. This note is at present the sole authority for ascribing *Bodleian* 1519 and *Rieu Suppl.* 156 (the same work) to ʿAlī Qāshchī.

& *ḥ*. u sp. & *nuʿarrā* *az lawāḥum* & *tanāḥit*), composed in 929/1523 by ʿAbd al-ʿAlī b. M. b. Hūsain Birjandi (for whom see *PL* ii p. 80): *Majlis* 188 (A.H. 1007/1598-9), *Rieu* ii 457b (A.H. 1045/1635), *Ross-Browne* 18 (A.H. 1076/1665-6), *Eib6* 3000 (A.H. 1085/1674), 2237 (A.H. 1101/1689-90), 2238 (A.H. 1114/1702), 2239, *Tashkent Acad.* i 514-15, *Tanow* 1488 (A.H. 1120/1708 f), 1487 (early 18th cent.), *Bodleian* 1520 (A.H. 1136/1724), iii 2732, *Browne Suppl.* 741 (King's 233), *Banikpur* xi 1042-4 (three 19th-cent. MSS., the last defective), *Chanykov* 119, *Rehatssek* p. 45 no. 92 ("This MS. has two dates appended at the end, i.e. 1021 and 969"), p. 28 no. 49 (1), p. 30 no. 54 (A.H. 1210/1795-6), p. 27 no. 48 (1), (e) (*Shārḥ* & *Ziy* & *amir* & *kabr* *Ulugh Beg*) (beg. *Sl*. u sp. & *bi-andāz* *u qiyās* *Pādshāhī* *rd*), a revised edition prepared in 961-8/1554-61 at Shīrāz by Maḡhar b. [1] M. & ḡarī b. Bahāʾ al-Dīn ʿAlī: *Tanow* 1486 (early 17th cent.). (f) *Hāl* u *ʿaqd*: see *PL* ii p. 87 *infra*. (g) (*Shārḥ* & *Ziy* & *Ulugh Beg*), a commentary composed in the reign of Shāh-Jahān (1037-69/1628-59): no MSS. of the complete work? Extract on Hindu chronology: *Rehatssek* p. 26 no. 47 (3), *Breiv-Dhabhar* p ii no. 2 (3) (presumably transcribed from the preceding MS.). (h) Unidentified commentary: *Lindesiana* p. 230 no. 723a (*Hāshiyah* & *Ziy*).

Arabic translations: (i) (*Taʿrīb* *Ziy* *Ulugh Bek*) (beg. *al-ḥ*. l. ʿl. j. *al-ʿilma shamsan*), by Yahya b. ʿAlī al-Rīfāʿī: *Nicoll* p. 239 no. 273 (16th cent.), p. 289 no. 289 (2) (fragment only. 16th cent.), *Vatican* Levi della Vida p. 15 no. 269 (A.H. 1001/1592-3), *de Siane* 2534 (defective at end. 17th cent.), 2535 (A.H. 1097/1686), etc. (cf. *Brockelmann Spbd.* ii p. 298, where, however, some unidentified translations are assumed to be Yahya's). (ii) *Tadhkirat al-fahim fi ʿamal al-taqwīm* (beg. *al-ḥ*. l. ʿl. *ḥl. al-afṭaka wa-dawawaraha*): H. Kā. iii p. 561\*, *Brockelmann Spbd.* ii p. 298\*, (iii) *Ziy al-rasād al-jadīd* (beg. as in the original): *Calo* Arabic cat. v p. 261. (iv) *Tabṣirat al-munajjimīn fi-ʿnṣaf al-muwāmin*, a

\* So in the heading.

\* A *riḍwat ʿamal al-ḡarī* (in Arabic or Persian?) by Maḡhar al-Dīn M. al-ḡarī is mentioned in *Chārṭ* *al-ḡarī* vii p. 67\* as preserved in a manuscript transcribed at Shīrāz in 1023 and now [or formerly] in the possession of Shīr ʿAbd Allāh al-Rīfāʿī at al-Kāgrīyah. For his *riḍwat al-ḡarī* see *PL* i p. 1226 nll.



translation and commentary completed in 1303/1886 by S. M. b. Ḥaṣṣan b. Muḥsin 'Alawī Sharmāṭī (d. circ. 1307/1889-90); *Kaḥmīyah* S. al-Ḥasan Ḥadī al-Dīn's library (autograph, *Ḥaṣṣan* iii p. 324 no. 1184). (v) Unidentified translations: *Qaṭr* Arab. cat. v p. 315, *Leiden* iii p. 132 no. 1139 (tables only), *Leh* 741 (3).

Arabic abridgment: *al-Durr al-naẓīm fi tashīl*

*al-lagwim* (beg. at *H. l. Wahib al-Minan*), by an author whose name, absent apparently from the preface, is given on

some rare pages, etc. (e.g. in *al-Mawarid* 5 6107; *Qutna al-Mad*, Cat. III 1377 (2), Cat. p. 217 no. 998 (1), Nicoll-Pusey p. 288 no. 288 (2))

Šāhī al-Dīnawarī (cf. Brückelmann *Spätd.* II p. 161), while H. Kbh. ascribes<sup>1</sup> the work to Taqī al-Dīn (Abū Bakr) M. b.

Ma'rūf (d. 993/1585 : see Brockelmann ii p. 357, *Spald.* ii p. 484; *Shādhārāt al-ṭhahab* viii p. 429 [?]) : H. Klp. iii p. 197, *Dhātāh*

viii p. 82 no. 301 (where  $\bar{H} \cdot \overline{K} \bar{h}$ 's "T. al-D. M. al-ma'nuf bi-  
"I-rašid" is erroneously identified with Abu 'I-Khaṭṭāb T. al-D. M.

(A.H. 948/1541-2), Ahlwardt v 5757 (circ. A.H. 1000/1591) and several others, for which see Brockelmann II, p. 213, *Sammel*

105. Ghayath al-Din Jamshid b. Mas'ud b. Mahmud Kashani  
ii p. 298.

was one of the astronomers appointed by Uigh Beg to conduct observations at his new observatory outside Samargand.

in 1930/1931, he completed his Arabic *Maḥabāt al-ḥisab*, which he wrote for Uluḡ Beg's library. He died before the completion of the observations embodied in Uluḡ Beg's Zī (see *Erwan Ist.*

(1) *Mukhtasar dar 'ilm i ha'rat* (beg. a.H. 1. 7. under Kashf) (Guter; Broekelmann II p. 212, Spbd. II p. 295).

*Kh. al-samawīyah wa-l-arāḍīyah*, composed by order of Sulṭān Jalāl . . . al-Dīn Amīr-zādah Iskandar Bahādur Khān<sup>2</sup> and

<sup>1</sup> It is not clear that this ascription occurs in any of the recorded MSS.;

against his uncle Shab-Ruh, was deposed in a civil war, having received friendly been mentioned (172, i. pp. 86, 1234) in connexion with the "Anonymous of Iskandar" and was identified by Barthold as the *Murshab al-Asad* of the *Kitab al-Munawwar*.

G. ASTRONOMY AND ASTROLOGY 73

divided into twenty *babes*: *Kien* ii 869b (breaks off in *Bab* vi. Part of a beautiful MS. written in 813-14/1410-11 for Iskandar. The first page of this work is reproduced in the Oriental Series of the Palaeogeographical Society, no. 49).

(2) *Kisalan dat saññi* : *usūriab* (deg. *Asin* : *Asrmanah* : *charkh* : *barin*), in a *mugaddamah* and several (*chānd*) *faṣṣi* : *Mashhad* in 47 MSS. no. 84 (not later than 1067/1657).

(3) *Risalah dar sharh al-alat i rasad*, completed in Dhū l-Qa'dah 818/January 1416 for Sulṭān Iskandar; H. Kh. 1.

p. 397<sup>1</sup> (under *ʿIlm al-ḥikm al-rasadiyyah*), Leyden v p. 245 no. 2647 (3 pp.).

Ration: appended to W. Barthold's *Ungleich und ego tvenniga*, Petrograd 1918 (*Zapiski* . . . , Akademi Nauk, Hist.-Philol. Ser. vol. 13, no. 5).

(4) *Ziy* i *Khāqān* : see *PL* ii p. 67.

al-Kubrawi is presumably the author whose best-known work was *al-Maqad al-ajsa fi tarjamat al-Mustagṣa* and who died in, or

about 839/1435-6 (see *PL*); pp. 177-8, *Lajla* 'f-nāmāh i *Bakht*' pp. 17-18).

(1) *ṭawṣuṭ al-mimṭar* - 'I am an al-mimṭar', composed for the *ṣāḥ-zādah* Mu'izz al-Dīn Abū l-Manāqib 'Abd al-'Azīz Gūrkan and divided into two *magalāḥ*: 'Tashkent Aqd. I 524 (breaks

(2) *Shari* i *Mulakhshas*: see p. 50 *supra*.

perhaps in this period.

Persian translation: *Aya Sotah* 2702 (2) (coll. 48-102.  
 sixty beds: see Brockelmann *Spbd.* II p. 298, Krause p. 514.

Krause p. 514).  
108. Raka (al-Din) b. Sharaf al-Din al-Husaini al-Amul.

(1) *Panjah bab i swijani* (beg. *h. i br-h. u th. i br-aa*)

<sup>2</sup> Perhaps "The delight of poemsore (of the book)", rather than "Utada  
Utada".

*ling Beg und seine Zeit* p. 176 and elsewhere.



*ḥadrat* i *Wajib al-ʿazmi* *ra*), on the astrolabe, composed at Harat in 860/1456, dedicated to Abū Ḥasim Babur<sup>1</sup> and divided into two *magalāḥ*, of which the first comprises thirty-eight *bābs* and the second twelve: *Uṣṣala* 329 (A.H. 891/1486), *Bankīpur* Suppl. II 2014 (16th cent.), *Maḥḥad* III, f. 17, MSS., no. 21 (presented by Nadir Shāh), *Maḥḥad* 642 (8) (A.H. 1283/1866-7), *ʾAḥṣ ṣūṭrah* 2667, *Ellis Coll. M* 318, possibly also *Ross and Browne* 14 (8) (defective at both ends, 17th cent.).

(2) *Ziy i jāmiʿ i Saʿīdī*, *dar tangh i Ziy i Il-Riānī* (beg. *Sh. n. sp. i bi-q. n. h. i bi-h. n. ʿadd ḥadrat i Wajib al-Wajūd* *ra*), composed in 860/1456 and dedicated to Sulṭān Abū Saʿīd Garkān after the author's return to Harat from a visit to India and the completion of his *Panjāh bāb i Sulṭān*: *Maḥḥad* 183 (A.H. 889/1481). It is not clear whether this work has any connexion with the *Ziy i jāmiʿ* mentioned in the next article.

109. Apparently unknown is the authorship<sup>2</sup> of:

*Ziy i jāmiʿ* [so in the colophon] (beg. . . *maʿlūm shih maʿlūl i an aṣṭrah i maḥṣūd ast*), begun at Cairo in 852/1448, continued in 865/1460-1 after a long interruption and divided into a *mugaddamah*, two *bābs* and a *khātimah* (of which, however, the second *bāb* and the *khātimah* were lost in 866/1461-2 at the sack of Badr,<sup>3</sup> where the author was living), being an abridgement (*ziy i muḥabbat*) of the "renowned" tables of Maḥmūd Shāh Khānī<sup>4</sup>: *Bodleian* 1522 (acephalous. Only the

<sup>1</sup> The younger son of Mirza Baysunqur b. Shāh-Rūḥ and great-grandson of Timur. He died in 861/1457 at Maḥḥad. See *Ḥabib al-siyar* III, 3, p. 171. He is of course a different person from Zahir al-Dīn M. Babur, the conqueror of India, who was the son of Umar Shāh b. Abī Saʿīd b. M. b. Mirza-Shāh b. Timur. The similarity of title and date suggest the possibility that this *Ziy i jāmiʿ* may be the same work as the *Ziy i jāmiʿ i Saʿīd* or a later edition of it dashed up for a different dedication.

<sup>2</sup> Evidently a corruption or variant spelling of Bidar, a town which was besieged in 866 by Maḥmūd-Shāh Khānī of Māwāḥ (see Firūziyāb, ed. Briggs, II p. 499<sup>2</sup>, [Lucknow] ed. of 1281/1864-5, II p. 252, I & from foot).

<sup>3</sup> So according to Riba, whose description of Bodleian 1522 does not tally with Riba's statement (II 254b n1.) that Greaves's *Astronomia quadrans* is the introduction of a commentary "by Maḥmūd Shāh Khānī" on the *Ziy i Il-Riānī* of Nāṣir al-Dīn Ṭūsī. That Bodleian 1522 is the basis of Greaves's *Astronomia quadrans* seems at least highly probable, though Riba (with Riba's words before him, but doubtless without inspection of the *Astronomia quadrans*) supposed it to be a different work. Some further investigation of this matter is necessary. It is natural to suppose that Maḥmūd-Shāh Khānī is the contemporary ruler of Māwāḥ (A.H. 839-73/1435-69), who is unlikely to have been the "author" of a *ziy*, but may have had one dedicated to him.

*mugaddamah* (dar *ghiz-ha kih la budd ast az maʿrifat i an dar ʿamal i nuṣūṭ*, in thirty-six *fajls*) and *Bāb I* (dar *maʿrifat i laṭāʾifih u istikhṛāḥ i taḥṣīm i kawākib dar ḥāl u ʿard u taṭawwif* *an*, in twenty-two *fajls*). 104 foll. A.H. 878/1473-4. MS. *Greaves* 6). Possibly *Browne* Suppl. 655 (*Risālah dar istikhṛāḥ i taḥṣīm az Ziy i muṭṭahḥad*. Foll. 79-96. A.H. 1020/1611-12. King's 203 (22) may be an extract from this work.

Edition of the introductory portion<sup>1</sup> with Latin translation: *Astronomica quadrans ex traditione Shah Choghī Persae: una cum hypothesis planetarum studio et opera J. Grævi nunc primum publicata*. London 1650<sup>2</sup> (97 pp.).

110. Mir Ghīyāth al-Dīn, All b. Ḥusain b. All Amīrān Ḥusainī *Iṣṭihām* (cf. *PL*, II p. 10).

(1) *Khulāṣat al-tanīm wa-burhān al-taḥṣīm* (beg. *H. i bi-h. n. th. i bi-ʿadd Khudāy-rā saza-si kih ḥarakat*), composed in 869/1464-5 in Badakhshān<sup>3</sup> and divided into twelve *bābs*: *Najāt Ḥusainīyāh* Iab. (*Dhārʿah* VII p. 222 no. 1070).

(2) *Maʿārif al-taḥṣīm* (beg. *Ḥamdi bar ṣibq i adwar i ʿafak*), on almanacs, in a *mugaddamah* and nine *asās*: *Bodleian* 1542 (3) (A.H. 937/1531).

111. *Ṭimāh* [al-Dīn] b. Jamāl [al-Dīn] Buḥārī.

*Tashīl al-Ziy* (beg. *al-H. l. . . a. b. gh. g. adʿaf ʿibād Allah . . . al-mutawakkil ʿala ʾl-Malik al-Barr*), calculations and tables relating to the movements of the moon, based on Ulugh Beg's tables (see *PL*, II p. 67) and dedicated to Sulṭān Abū Saʿīd Garkān [b. M. b. Mirza-Shāh b. Timur, Sulṭān at Bukhārā A.H. 854/1450, at Harat 863-73/1459-69; see *Enoy*, *Ist.* under Abū Saʿīd]: *Bodleian* 1521 (foll. 375-435, four pages of text, the rest tables. 15th cent.). *Rehatsak* p. 12 no. 17 (*Tashīl i gamar*, much damaged), possibly also *Ivanow* *Curzon* 573 (beg., without preface, *Tarīḡah i istikhṛāḥ i taʿdīl i nuṣūṭ* *i gamar*. Early 16th cent.).

112. *ʾAlaʾ al-Dīn*, All b. M. al-Qushī [= Qūshī] died at Iṣṭābul in 879/1474-5 (see *PL*, II p. 9; Broeckelmann II Presumably not the whole of the *mugaddamah*, which fills more than sixty leaves in Bodleian 1522.

<sup>2</sup> In Badakhshān also was completed in 871/1466-7 this author's *Maḥḥad-namāh i Jāmiʿ* (cf. *JHAS*, 1927 pp. 93-6, etc.).



p. 235, *Spīd.* ii p. 329 and the authorities there mentioned as well as *al-Fawā'id al-bahiyah* pp. 87 n. 3, 214 n. 1; Rieu ii pp. 456-457a; Blochet ii pp. 65-6; *Oriens* i/2 (1948) p. 360, where references are given to *Osmanlı Türklerinde İlim*, by Abdülhak Adnan-Adıvar, 2nd ed., İstanbul 1943, pp. 32-4 and the same author's article *Ali Kuşçu in İslâm Ansiklopedisi*.

(1) (*Risālah der har'at*), or "*Fārsī har'at*" (beg. *al-H. l. R. al-'a. h. al-shākirin* . . . *a. b. in kitāb muḥammadiyyat bar yak muqaddamah* . . .), a short manual written in the reign of Sulṭān M. b. Murād (a.h. 855-86/1451-81), whose name occurs in the preface in some of the MSS., and divided into a *muqaddamah* (in two *qism*s), two *maqālah*s (in six and eleven *bab*s respectively), and a *khatimah*: H. Kh. iii p. 458, Blochet iv 2144 (A.D. 1525), 2364 (A.H. 984/1576), ii 789 (beautiful MS. transcribed for Sulṭān M. b. Murād [III], Late 16th cent.), Bodleian 1538 (no *khatimah*, A.H. 957/1550-1), 1535 (A.H. 1012/1603-4), 1534, 1536-7, Lindesiana p. 121 nos. 609 (A.H. 975/1567-8), 725 (circ. A.D. 1800), *Mashhad* iii, *fol.* 17, nos. 17 (A.H. 975/1567-8), 136-41, Rieu ii 458a (16th cent.), 458b (A.H. 1054/1644), 458c (19th cent.), 811b, 853b, 858a, Cambridge 2nd Suppl. 91 (16th cent.), Browne Suppl. 687 (King's 206), possibly also 1488 (A.H. 1052/1612-3), Vatican Pers. 19 (2) (16th cent., Rossi p. 45), Aumer 346 (1) (acephalous, A.H. 1013/1604-5), *Agatzyah* i p. 814 nos. 174 (A.H. 1023/1614), 150, p. 812 no. 142, *Rehatssek* p. 34 no. 63 (A.H. 1034/1625), *Krafft* p. 139 no. 346 (A.H. 1053/1643), Mehren p. 9 nos. 17 (1), 18 (2) (about first half of work), Ethe 2240 (A.H. 1174/1761), 2241, 2952, ii 3072, Iwanow 1489, Carzon 571, 1st Suppl. 897, *Madras* i 505, ii 638, *Aligarh* Subj. MSS. p. 22 nos. 4, 15, Berlin 331, Lahore Panjab Univ. (see OCM. x/3 p. 102), Bombay Univ. p. 257 no. 178, apparently also Chanzykov 158 (c), and others in *Istikbāl* (see Horn Pers. *Hss.* p. 324 no. 499).

Editions : Delhi 1291/1874\* (*Qashf*, 36 pp. Mujtaba'i Pr.); 1898 (Mujtaba'i Pr. See Bombay Univ. cat. p. 258); place ? 1295/1878 (*Risālah* & *har'at*, *Agatzyah* ii p. 814); place ? 1885-6 (*Qashf*), *Agatzyah* iii p. 338).

Turkish translations : (i) *Kinālat al-har'at*, written in 956/1549 by Sadi 'Ali "Katib i Kāmi" (for whom see *Kucy. Isl.*

under 'Ali b. Husain (Süssheim)) : Rieu Turk. Cat. p. 120, Bodleian ii 2212, Vatican Pers. 19 (3); etc. (ii) *Muḡat al-nama*, by Mullā Parwiz, who died in 987/1579-80 : Berlin Turk. Cat. p. 24; etc.

Comments : (a) (*Sharh* & *Risālah* & *Qashf der har'at*) (beg. *Kinālat* known as (*al-shākir bah*) *Shāh Mir* [who composed in 882/1477-8, revised in 898/1492-3 and dedicated to 'Alī al-Husaini known as (*al-shākir bah*) *Shāh Mir* [who composed in 882/1477-8, revised in 898/1492-3 and dedicated to 'Alī al-Mulk (presumably the ruler of Lar) his *Adab* & *salṭanat* (MS. : *Mashhad* II, *fol.* 9, MSS., no. 15)] : *Agatzyah* i p. 816 no. 133, Berlin 332 (1), *Rehatssek* p. 34 no. 62 (i) (A.H. 1126/1714), (b) (*Sharh* & *Risālah* & *Qashf der har'at*) (beg. *Humayun nama* & *kih muza'ayan*), dedicated to Humayun (A.H. 937-63/1530-56) by Muḡib al-Din M. al-Lari al-Anṣārī (for whom see *PL* i pp. 116-18, 174, 1240) : *Fügel* ii 1423 (A.H. 1061/1651), *Mashhad* iii, *fol.* 17, MSS., no. 121 (A.H. 1061/1651), *Dorn* 315 (1) (A.H. 1069/1658-9), 316, Blochet iv 2367 (A.H. 1090/1679), Princeton 74 (17th cent.), Chanzykov 129 (a) (A.H. 1184/1770), *Bankipur* xi 1051 (18th cent.), 1052, Suppl. ii 2045, *Aligarh* Subj. MSS. p. 22 no. 16, Lahore Panjab Univ. (see OCM. x/3 (May 1934) p. 104), and others in *Istikbāl* (see Horn Pers. *Hss.* p. 324 no. 499). (c) MSS. insufficiently described for identification : *Agatzyah* i p. 816 nos. 148, 210.

(2) *Sullam al-samā'* : see *PL* ii p. 70n.

113. *Ikhtiyār al-Din Muḥammad*, the author of the *Ahkām al-muḡim*, is doubtless the same person as M. b. M. al-mudabbib *bi-l-ikhṭiyār*, the author of the *Kinālat al-muḡim*. If the Trinity MS. of the former work is correctly described as an autograph, he was alive in 889/1484.

(1) *Ahkām al-muḡim* (beg. *al-H. l. al-Fātir al-khalīq* . . . *Al awwal* & *har sukhan ba-nama* . . . *Sh. u. sp. i bi-q. haḡrat* & *Asfīdgarī ra*), on astrology : Browne Suppl. 15 (75 foll. A.H. 889/1484, autograph, Trinity R.13.9, Palmer p. 21).

(2) *Itisālat al-kawākib wa-girānāhiha* (beg. *H. u. th. Asfīdgarī-ra kih aḡlak* & *dawā'ir*) : *Kāzimiyyah* Slp. 'Abd Allāh al-Kutubi (A.H. 1023/1614. See *Dharrak* i p. 82 no. 391, vii p. 67).



(3) *Khulāṣat al-mujim*: *Asāṭiyah* ii p. 1700 no. 56, probably also Blochet iv 2132 (2) ("un précis d'astrologie judiciaire", by M. b. M. surnamed Iḥṭiyār. A.H. 1039/1629?).

114. 'Abd al-Qādir b. Ḥasan Rūyānī.  
(1) (*Muḥtāṣar dar ma'rifat i tāqwīm*) (beg. al-H. i. al-'Alī al-Wālī), in a *muqaddamah*, two *bābs* and a *khātimah*: Bodleian 1542 (1) (13 foll. A.H. 937/1531), Gotha 2(6) (A.H. 972/1563), *Ayā ḡōtyāb* 4878 (4), *Chanykov* 138 (e).

(2) *Risālah al-kurāḥ*: *Ayā ḡōtyāb* 4878 (3).

(3) *al-Tuḥfat al-Nigāmīyah*, or *Chihil fast* (beg. H. i. br.-h. u. sh. i. br.-add. mar. *Khāliq* i. *Alḥad ra*), *fi ma'rifat al-taqwīm*, dedicated to Sulṭān Yahyā Kīyā [of Gilan presumably; cf. Zambaur *Manuel de généalogie* . . . p. 193], and divided into forty *fasts*, of which the first thirty are a commentary on the *Si fast* [of Nasir al-Din Ṭusi: cf. *PL* ii p. 57]: *Najaf* M. 'Alī Ṭrubādī's library (A.H. 1216/1801-2. See *Dhāt'ah* iii p. 478 no. 1766), *Qum* S. Shāhab al-Din Tabrizī's library (*Dhāt'ah*, *ibid.*).

(4) *Zij i mulakhkhas i Mirzā'i* (beg. *Sp.* u. st. mar. *ḡāw'ī ra kīh āwān*), composed in 891/1486 (in 857 Yazdagirdī according to the Majlis catalogue),<sup>1</sup> dedicated to Sulṭān Mirzā 'Alī [of Gilan, A.H. 883-910/1478-1505] and divided into four *magālahs*: *Majlis* 185 (154 foll. A.H. 983/1575-6), *Mishkāt* iii/2 pp. 895-7 no. 1108 (A.H. 1037/1627), Blochet ii 790 (late 16th cent.).

115. al-Sharīf al-Ḥusain b. M. b. Yahyā al-Zaidī al-Ḥusainī. *Dastūr i muwajjimīn* (beg. *Zawāhir* i. *jawāhir* i. h. u. sp.), *fi ma'rifat isṭihlāq taqwīm al-kawākib al-sab'ah*, completed in 891/1486, dedicated to the Qādī Ḥatī al-Dīn 'Isā and divided into a *muqaddamah* (four *bābs*), a *magālah* (fifteen *bābs*) and a *khātimah*: *Dhāt'ah* viii p. 168 no. 687 (MS. in Malik Lab., Tihān).

116. Ḥusain b. 'Alī al-Balīnāqī known as (al-mashhūr bi-) al-Kāghībī died in 910/1504-5 (see *PL* i pp. 12, 213, etc.). *Laws'ih al-qamar* (beg. al-H. i. l. bi-yahs *hikmah*ih).

<sup>1</sup> From 818 to 858 Yazdagirdī according to the *Mishkāt* catalogue.

*azimāt* *l-khāṭir*), an astrological treatise in a *muqaddamah*, two *magālahs* and a *khātimah* on the choice of auspicious hours, days and months in accordance with the positions of the moon, but specified in Bodleian 1554 as Majd al-Dīn M. Khwārī and forming the final volume of a series (evidently that called by "Iḥṭī" (Sprenger p. 74) the *Sab'ah* i. *Kāshfiyyah*), which deals with the seven planets and of which the previous volumes (not yet recorded in published catalogues?) are named in the preface ((1) *Mawāḥib* i. *Zuhā*, (2) *Maydūn al-Muḥīṭ*, (3) *Sawā' al-Mir'āṭ*, (4) *Lawā'ih al-ḡhams*, etc.): Blochet ii 903 (A.H. 1002/1593), *Browne* Hand-list 1384 (A.H. 1014/1605-6), *Rehatssek* p. 37 no. 68 (A.H. 1021/1612), *Mashhad* iii, fol. 17, MSS., nos. 148 (A.H. 1021/1612), 149 (A.H. 1236/1820-1), *Ross-Browne* 15 (early 17th cent. mainly. List of *fasts* in the *khātimah*), *Majlis* 204 (A.H. 1073/1662-3), 203 (A.H. 1195/1781), *Mishkāt* iii/2 p. 824 no. 1035, *Bodleian* 1553 (defective), 1554 (defective), 1555 (damaged), *Asāṭiyah* ii p. 1704, nos. 47, 10, 89, 67, Mar 1.

<sup>1</sup>*Uḥmāniyāh* 2798.

Annotations: *Brelvi-Dhabhar* p. ix no. 8 ("Risālah i *intihāb* az *Laws'ih* i. *qamar* u. *hāshiyah* i. *Laws'ih* i. *qamar*"),

Abridgment: see above under Annotations.

117. To Sulṭān Bayazid II (A.H. 886-918/1481-1512) was dedicated:  
*Risālah fi 'amal bi-ashal alah min gibal al-mujim* (beg. *Sh.* u. sp. u. st. i. br.-q. . . . wa-ba'd *puṣṭidāh na-mānād kīh shāristān na'ī*), on an astronomical instrument similar to one designed by Ghīyāṭ al-Dīn Jamālīd, who called it *ṭabag al-mānāḥ*; *Princeton* 75 (37 foll. Early 16th cent.).

118. Mahūd b. M. b. Qādī-zādah i. Rāmi known as (al-mushāḥir bi-) Mirīm Ḡhelebi, who was the grandson both of Qādī-zādah (for whom see *PL* ii pp. 8, 67) and, on his mother's side, of 'Alī Qūshī (see *PL* ii pp. 9, 75) and who died at Adrianople in 931/1525 (al-*Shāghiq* al-Nu'māniyāh i p. 368, Rescher's trans. p. 214), has already been mentioned as the

<sup>1</sup> He died in 899/1494: see *Dastūr al-awṣā'* pp. 400-18: Barthold *Herm* unter *Ḥusain* *Baygura* 58-71, etc.



author of a commentary on the *Ziy-i Uluḡ Beg* (PL. ii p. 70). [Broekelmann ii p. 447, Spbd. ii p. 665.]

(1) *Risālah dar rub' al-muḡani'arāt* (beg. *Ḥamdī kih ḥayāt-i auḥād*), dedicated to Sulṭān Bayazīd Khān II (A.H. 886-918/1481-1512) and divided into twenty *bābe*: H. Kh. iii p. 402 (under R. fī 'l-rub' al-muḡaniyab), Blochet ii 792 (late 16th cent.).

(2) *Risālah dar rub' i muḡaniyab* (beg. (in the Mashhad MSS. 4 al-H. l. l. 3. al-'ilma shams<sup>2</sup>)): H. Kh. iii p. 402<sup>10</sup>, Mashhad iii, f. 17, MSS., nos. 100 (?)<sup>1</sup> (A.H. 1005/1596-7), 101 (?)<sup>1</sup> (not later than A.H. 1067/1657), Rehatssek p. 18 no. 32.

(3) *Risālah i rub' i jān*<sup>2</sup>: Nur i 'Uḡmāniyab 2926. 119. At Samargand in Jumādā i 923/May-June 1517 was completed:—

*Risālah dar 'ilm i mujūm* (beg. al-H. l. l. ḥukmuh<sup>3</sup> 'mubarramu ascabu 'l-ahkām), a treatise on astrology in five *bābs* with a detailed horoscope of Sh. Dīyā' al-Dīn Muḥammad: Ivanow Curzon 574 (lacunae, 77 foll. Samargand, A.H. 923/1517, transcribed apparently from the author's draft).

120. Muḥyi 'l-Dīn b. Badr al-Dīn al-Anārī<sup>2</sup> transcribed in 915/1509 the earlier Miškāt MS. of the *Laj'at al-kalam* (cat. iii/2 pp. 936-7 no. 1141).

*Jāmi' al-ḡurūdī*, or, as Ḥanfi-zādah calls it, *Aḥkām al-ḡurūdī*, (beg. *Khābārīn kalamī kih ḥim aḡṣab i 'alam-tāb*), composed in the reign of Abū 'l-Muḡaffar Shāh Ismā'īl Safawī [A.H. 907-30/1502-24]: Ḥanfi-zādah *Aḥkām* (H. Kh. vi p. 629), *Miškāt* iii/2 pp. 872-3 no. 1079 (35 foll., defective. A.H. 1002/1594), Leyden iii p. 152 no. 1188 (not later than A.D. 1669).

121. Nizām al-Dīn 'Abd al-'Alī b. M. b. Ḥusain Bīrāndī died in 934/1527-8 according to the Mashhad catalogue (iii, f. 17, MSS., nos. 7 and 79), where the authority for this date is not mentioned. For his Arabic works see Broekelmann Spbd. ii p. 591 (cf. *Haft iḡlīm* no. 830; PL. i p. 53 n.1).

<sup>1</sup> The Mashhad MSS. are described as apparently ('ala 'l-ḡābir) by Mahmūd b. M. b. Q. z. al-R.  
<sup>2</sup> Presumably from Anār, between Yazd and Kirman (cf. Browne, *A year amongst the Persians* p. 546; Le Strange p. 286).

(1) (*Ab'ād u aḡrām*)<sup>1</sup> or (*Risālah dar ab'ād u aḡrām u 'aḡātib i bilād*), etc.<sup>2</sup> (beg. al-H. l. l. 'l. zatiyana 'l-sana' 'l-dunya bi-timāt 'l-kawākib), completed in 930/1524, presumably at Harāt, dedicated to Khwājā Ḥabīb Allāh [Sawāḥi: cf. PL. i p. 104<sup>10</sup>] and divided into a *muḡaddamah* (on elementary geometrical conceptions), two *maqālāt* ((1) on the measurements of the earth's surface and the definition and description of the Seven Climes, (2) the measurements of the heavens, the stars, etc.), and a *khātimah* (rules for calculating the times of prayer and the *qiblah*): *Dhāt'ah* i p. 71 no. 352, Mashhad iii, f. 17, MSS., nos. 7 (A.H. 961/1554), 79 (defective), *Eṭṭe* 717 (A.H. 1024/1615), L.O. 3776 (?), Browne Coll. K. 6 (3) = Houtum-Schindler 43 (3) (A.H. 1085/1674), *Rieu* ii 827b (17th cent.), i 417a (A.H. 1251/1835-6), 418a (A.H. 1256/1840), *Majlis* 631 (11), apparently also Bodleian 404 (*'Aḡātib al-bulād*), similarly divided and dedicated to Khwājā Ḥabīb Allāh, but beginning differently al-H. l. l. 'l. kala 'l-ma' a bi-yadīhi<sup>3</sup>).

(2) (*Bist bāb dar taḡwīm*), or (*Muḥtāsar* (or *Risālah dar ma'rifa' i taḡwīm*) (beg. (in Bodl. 1539: cf. *Eṭṭe* 2246) *Bi-smi 'llāh . . . wa-bi-tawfiḡika ya Karīm a. b. in muḥtāsart-si dar ma'rifa' i taḡwīm i ṭamm muḥtāmīl bar bist bāb*), a short tract on chronology and the computation of almanacs, in twenty *bābs* (for the subjects of which see Rehatssek p. 7 no. 9), completed in Jumādā i 883/August 1478: *Dhāt'ah* iii p. 188 no. 671, Bodleian 1539 (A.H. 954/1547), 1540 (n.d.), Mashhad iii, f. 17, MSS., nos. 18 (A.H. 971/1563-4), 20, *Aumer* 346 (b) (A.H. 1021/1612), *Ivanow* 1490 (A.H. 1068/1657-8), *Eṭṭe* 2246 (A.H. 1106/1694), Browne Suppt. 1490 (1).

Editions: according to the Mashhad catalogue it has been printed repeatedly (*muḥtāsar*) with the commentary of Mullā Muḡaffar. Commentary: *Shāriḥ i Bist bāb [dar taḡwīm]* (beg.

<sup>1</sup> Cf. *Ḥabīb al-aḡrām* iii 4, p. 117<sup>10</sup>.  
<sup>2</sup> In the absence of a formal title nearly every MS. seems to have a different quasi-title.  
<sup>3</sup> So according to the Mashhad catalogue, where this date is said to be indicated at the end of the work by the chronogram *Tammā fī Majātib al-'aḡātib*. This chronogram, however, should indicate 929. From the author's use of the Yazdagirdi year 872 (A.H. 908-9) as the starting-point for a period of seventy years Rieu inferred that this was the date of composition.



if, u. lñ. i. br-rab u. rign Qadiri ra saca-si), dedicated to Shah Junabadi<sup>2</sup>: Rehasek p. 7 no. 9 (A.H. 985/1577-8 [sic ?], Cairo p. 512 (A.H. 167 [= 1067/1657 ?]), Eñhe 2247 (A.H. 1106/1694), Mashhad iii, fñl. 17, MSS., no. 116 (A.H. 1232/1817), 117 (A.H. 1235/1820), Browne Suppl. 1487 (A.H. 1241/1826), Algarh Subh. MSS. p. 23 no. 21 (defective), Bodleian iii 2734 (fragment only), Leningrad Pub. Lib. (Chanykov 120), Nur i 'Uñmāniyah 2791.

Editions: *Tinran* 1271/1854-5 (*Shahr i Bist bab*. See Mashhad iii, fñl. 17, pñd. bks., no. 11); and others (cf. *PL* ii p. 81<sup>90</sup>). Summary of the contents: Rehasek, loc. cit.

(3) *Risalah i har'at* (beg. *Sh. u. sp. u. h. i. bi-q. mar Sān i ra kih naqqash i qutrat*), a short astronomical and geographical

work (by Brijandi according to Bodleian, 1541, but without author's name in Bkp. xi. 1048), divided into a *muqaddamah*, and four *maqalāhs* ((1) *dar ma'rifat i mabda i lawārih*, (2) *dar ma'rifat i har'at i aṣṭak u kawākib ba-jariq i yñmal*, (3) [wrongly called (2) in both MSS.], *dar ma'rifat i zamin u aqdam i a ba-aqdam*, (4) [wrongly called (3)] *dar la'dad i bilad u wilayat u jibāl u bihar u anhar*: *Banjipur* xi 1048 (53 foll. A.H. 1052/1642), *Bodleian* 1541 (n.d.), probably also *Lahore Univ.* (A.H. 1205/1790-1. *OCM.* x/3 (May 1934) p. 105). [P.S. See p. 137 *infra*.]

(4) *Shahr i Bist bab (dar usuriab)*: see *PL* ii p. 54<sup>9</sup>. (5) *Shahr i Zhi i jadid i sulāmi*: see *PL* ii p. 70. 122. Mir Ghayāth al-Din Mansūr b. Sad al-Din M. Husaini Dastaki *Shirazi*, who founded the Madrasah i Mansuriyah at Shiraz and was for a time *qadr* in the reign of Shah Tahmasp (A.H. 930-84/1524-76), died at Shiraz in 948/1541-2 or 949/1542-3. A list of thirty-two works by him is given in the *Magālis al-muramin* (pp. 331-2, towards the end of *Magālis* vii) and reproduced in the *Banjipur* catalogue ix pp. 201-2. [Hasan

<sup>1</sup> The date of completion is given in the Mashhad catalogue as 1005/1596-7, indicated by a chronogram (*Lāstunā T-kāb*) at the end of the work. This date is later than the alleged date (A.H. 985) of the MS. described by Rehasek, which is itself earlier than the reign of Shah 'Abbas. Perhaps there were two editions.  
<sup>2</sup> Author of the *Tamdhāt al-munajjimīn*, undertaken (in 1031/1622 ?) for Shah 'Abbas (see *PL* ii p. 58).

Ramli p. 303, Seddon's trans. p. 137; *Haft iqṭim* p. 259 (no. 204); *Kawāṭ al-jamāl* iv pp. 129-31; Rieu ii 826; Brockelmann *Spñd.* ii p. 593; *Hadīqat al-ahbāb* p. 226].  
(1) (*Risalah dar har'at*), in four *bābs*: *Leyden* iii p. 152 no. 1187 (13 foll.).  
(2) (*Risalah dar san'at i tasñih i usuriab*) (beg. *At Hākum kih aḥt'ah i aṣṭab i wuṣṭab i wuṣṭab i Ta*), in ten *fāṣls* and a *khatimah*: *Mashhad* iii, fñl. 17, MSS., no. 90 (57 foll.).

123. Abū 'I-Khāir M. al-Taḡi b. M. al-Fārisi, as he calls himself (apparently) in the *Hall al-taqwīm* (cf. *Dharr'ah* vii p. 67 no. 357), the *Hall i usuriab* (*Dharr'ah* i p. 35 no. 172; cf. Bkp. xvii 1651) and the *Tātī-nāmāh* (cf. R.-B. 270 (2)), seems in some of his works to have used shorter forms of his name, e.g. A. 'I-Kh. M. b. M. al-F. (Bkp. xi 984), A. 'I-Kh. M. F. (Aumer 346 (7)), and M. b. M. al-F. (*Dharr'ah* viii p. 19 no. 8), while some authorities call him Taḡi al-Din A. 'I-Kh. M. b. M. al-Fārisi (cf. *Dharr'ah* ii p. 9 no. 23, iii p. 189 no. 674, vii p. 67 no. 357 H. Kh. i p. 486), but it is not at present clear from the catalogues, etc., that he himself gives his name in this last form. He was a pupil of Ghayāth al-Din Mansūr Shirāzi (for whom see *PL* ii p. 82). Among his works were *Amis al-ahbāb* (Banjipur xi 984, New Coll. Edinburgh p. 7, H. Kh. i p. 486), its abridgment *Tātī al-ulum* (cf. H. Kh. iv p. 167, Brockelmann *Spñd.* ii p. 594, *Dharr'ah* ii p. 107), and *al-Dar'at al-Hindiyyah* (so *Dharr'ah* viii p. 19 no. 8) or *Ma'rifat al-qiblah* (so Mashhad iii, fñl. 17, MSS., no. 156, also in Arabic). It is scarcely open to doubt that, as suggested in the *Dharr'ah*, ii p. 107, this author is the Abū 'I-Khāir whom H. Kh. quotes from time to time in his accounts of the various branches of literature (e.g. i pp. 178, 179<sup>10</sup>).

(1) (*Agḥaz u anyām*): see *Hall i usuriab* below.  
(2) *Bist u chahar bab*, on the astrology: *Najaf M.* 'Alī Khwansār's library (see *Dharr'ah* iii p. 189 no. 674).  
(3) *Hall al-taqwīm* (beg. *Darakshānādah-tar sñtara' kih az usuf i muḡal*), dedicated to Ghayāth al-Din Mansūr and divided into an *agḥaz* and a number of *fāṣlāhs*: *Najaf Tustariyah*



al-T. F. Not later than A.H. 1067/1657), *Ross-Browne* 270 (2) (A.H. 1181/1767-8?), *Rehatssek* p. 33 no. 60 (?).  
 (8) *Taghr al-Tahr*, mentioned in *Dharta* iv p. 366 as a work of this author (MS. in the Rajah of Mahmandabad's library), is probably the *Taghr al-Tahr* of Abu 'l-Khair Khair Allah "Muhandis" (for which see *PL* ii p. 37 *supra*).  
 124. *Qutb al-Din* ibn [so *Dharta*] Sulṭān-Muḥammad al-Qaṭr [?], or, as in the Bankipur catalogue, Q. al-D. S.-M. [not b. S.-M.] al-Qaṭr.

(*Bist bab dar ma'rifa i taqwim*), or (*Risalah i taqwim*) (beg. al-H. l. l. ḥ. 'l-falaka 'l-dawra), a short untitled tract on the computation of almanacs, the motions of the planets, their influence on human life, the globe, etc., composed in 964/1557 and divided into a *mugaddamah* and twenty *babs*: *Bankipur Suppl.* ii 2302 (circ. A.H. 1066/1656), *Najaf Husainiyah* ('Ali al-Kashif al-Ghiṭa') and *Tustariyah* (Najafabad) (*Dharta* iii p. 188 no. 672).

125. *Maḥzar al-Din* M. al-qat' b. Bahā' al-Din 'Alī is the author of works composed in 962/1554-5 (see *PL* i p. 1227?) and at Shirāz in 961-8/1554-61 (see *PL* ii p. 714).  
*Risalah i 'amal al-ṭāh* (doubtless in Persian): *Kazimiyah Sh.* 'Abd Allah al-kutubi (A.H. 1023/1614. *Dharta* vii p. 67?).  
 126. In 969/1561-2 was composed:  
*Tuḥfat al-munajjimīn min anīs al-munajjimīn* (beg. *Subḥānaka ya 'lma land illa ma 'allama wa-ahamda land*): *Chanykov* 129b.

127. 'Abd al-Mun'im 'Azzil.

(*Risalah dar alat i rasadiyah*) (beg. *Rabbana ma khalaqta hadha bayta subḥānaka fa-qina 'adhaba 'l-nar*), on the instruments used in the observatories of Alexandria, Maraghah, Samargand and elsewhere, composed at Isfahan by order of the reigning Shāh [Tahmasp, 930-84/1524-76] nearly three hundred years after the completion of Naṣir al-Din's tables [and therefore circ. A.H. 970/1562-3]: *Rieu* ii 458b (preface defective. A.H. 1112/1700-1).

<sup>1</sup> Perhaps a misprint for al-Qaṭr.  
<sup>2</sup> Cf. *Qur'an* iii 188. Bahā' al-Din 'Amīn's *Taḥṣīṭ al-ḥikmah* begins with the same words.

(A.H. 917/1511. See *Dharta* vii p. 67 no. 357), *Maḥbad* iii, *fsl.* 17, MSS., nos. 44 (13 foll. A.H. 971/1563-4), 45 (28 foll.).  
 Abridgment by the author himself: *Munakḥab* (or *Intiḥab*) i *Hall al-taqwim* (beg. *Bād az ḥ. u th. u ḡalāt u du'a makḥṣi nist*), in a *mugaddamah*, one *magdhal* (subdivided into *lam'ahs*) and a *khutimah*: *Dharta* ii p. 358, *Ribe* 2249 (A.H. 1106/1694), 2248, *Aumer* 346 (7) (defective at end).  
*Maḥbad* iii, *fsl.* 17, MSS., no. 159.

(4) (*Hall i usṭurlab*),<sup>1</sup> or (*Risalah i usṭurlab*), or, as it is called in the *Dharta*, *Aghaz u anyām* (beg. *Khābātīn ḡarāt kih az ḥayrat*), in an *aghaz*, several (according to the *Dharta* twenty-three) *saṭrs* and an *anyām*: *Bankipur xvii*, 1651 (foll. 87-131. Probably A.H. 1051/1641-2), *Maḥbad* iii, *fsl.* 17, MSS., no. 60 (not later than A.H. 1067/1657), *Maḥkat* iii/2 p. 831 no. 1044 (A.H. 1071/1661), *Najaf 'Ali M. Najafabad's* Hb. (A.H. 1122/1710), *Rehatssek* p. 34 no. 60 (3) (?).

(5) *Iḥkām al-aḥkām*<sup>2</sup> (beg. *Wa-'l-istī'an [sic] minna 'l-lah* 'l-Azīz 'l-Ḥakīm wa-'indahū mafāṭih 'l-ḡhaṭ), a catechism on astrology composed after the *Hall i usṭurlab* (presumably no. (4) above), divided into *lam'ahs* and based on the *Burhān al-kifāyah* (cf. *PL* ii p. 48), with additions from Ptolemy, etc.: *Tyburn* S. M. Naṣir 'Iṭhrānī (*Dharta* i p. 292 no. 1524), *Ross* and *Browne* 139 (1) (12 pp. A.H. 1224/1809).

(6) (*Risalah i masā'id*)<sup>3</sup> (beg. *Ḡhaṭ gusṭan na-buwaḍ darḥwar i kas* 'Alīm al-ḡhaṭ *Khuda bāshad u bas*), a catechism: *Maḥbad* iii, *fsl.* 17, MSS., no. 61 (presented by Ibn Khāṭūn ?), *Ross* and *Browne* 270 (1) (18 foll. A.H. 1181/1767-8 (?)).  
 (7) *Tahr-namāh* (beg. (R.-B. 270 (2)) *Faqr i haqr A. 'l-Kā. M. al-T. al-F. dar-in risālah kih mawṣū'at ba-'J.-n.*): *Maḥbad* iii, *fsl.* 17, MSS., no. 157 (beg. *F. i ḥ. A. 'l-Kā. M.*

<sup>1</sup> In the *lāṭīn al-akṣar* (R.-B. 139 (1)) the author refers to a work of this title as an earlier work of his.  
<sup>2</sup> Title from the *Dharta*: no title is mentioned in *Ross* and *Browne*.  
<sup>3</sup> In the *Maḥbad* catalogue the title is given as *Tahr i masā'id*, the first word being apparently a slip, or a misprint, for *Risalah*, since the alphabetical arrangement requires a word beginning with *ra*. No title is mentioned in R.-B., where the work is described as a treatise on navigation.  
<sup>4</sup> Cf. *PL* i pp. 317, 1299.



128. 'Abd al-Rahīm b. Šāh Muḥammad b. Naṣir al-Dīn Šiddiqi Fāḡiri dedicated the following three works to Ibrāhīm 'Adil-Šāh (A.H. 987-1035/1579-1626):

- (1) *Ġāyat al-taḥarrī* (beg. H. mar 'Alīmī rā kih dar *karīmāh* i *Ḥāḡā khāy* 'Ilāh), a short tract on the determination of the *qiblah*: Ivanow 1494 (1) (18th cent.?).  
 (2) *Minhāj al-tāhīq*, in Arabic, on the astrolabe: Ivanow 1494 (2).

(3) *(Risālah dar usuriyāb)* (beg. *Dānā-yi zamānāt u maknīha hammāh ūst*): see *PL* ii p. 54<sup>20</sup>.

129. Jalāl al-Dīn M. b. 'Abd Allāh Yazdī was "apparently" (*alā 'l-ḡāḡir*) an astronomer of the early eleventh/seventeenth century under the Ṣafawids. Doubtless he is the J. al-D. M. Yazdī already mentioned (*PL* i, pp. 308, 1280).

*Tuḡfat al-munajjimīn* (beg. *Ilāhī bi-ḥamḡika ablati w*: *Dharrāt* iii p. 472, *Mashḡad* iii, *fsl.* 17, MSS., no. 26 (A.H. 1056/1646).

130. Bāḡā' al-Dīn M. b. Ḥusām al-'Ammīl died at Isfāḡān in 1031/1622 (see *PL* ii p. 11).

(1) *al-Ṣafīḡah*, in some MSS., but incorrectly, it seems, *al-Ṣafīḡah* and *al-Ṣafīḡah*, (beg. *Irāfāt darayāt jabarūḡika* on the plate (*ṣafīḡah*) of an astrolabe: I.H. 2055 (*al-Ṣafīḡah*), Broeckelmann ii p. 415, *Spbd.* ii p. 596, Majlis 206 (6), 642 (6), etc.

Persian commentary (with the text): *Amīs al-aḡḡab fī bayān masa'īl [al-] usuriyāb* (beg. *Jahān jahān muganīrāt i taḡmīd*), composed in 1234/1818-19 by Abū 'I-ḡāsim known as (*al-mushāḡir bi-*) ḡhulam-ḡusān b. Rāḡ-Muḡammad Karbalā'ī Jaupūrī (cf. *PL* ii p. 19): *Bankipūr* xi 1063 (A.H. 1246/1830).

(2) *Tashrīḡ al-aḡḡāk* (beg. *Rabbānā mā khālaḡa ḡāḡā bāḡīr* . . .), an Arabic manual of astronomy, for which see Broeckelmann ii p. 414 ult., *Spbd.* ii p. 595.  
 Persian commentaries: (a) *Shāḡḡ i Tashrīḡ al-aḡḡāk*, by 'Ismā'īl

Allāh b. A'ḡam b. 'Abd al-Rasūl Sabḡrānpūrī, probably identical with the commentary by this author which according to S. Sulai-mān Nadwī (*Proceedings of the Idara-i-Ma'arīf-i-Islāmīa*, first session . . . [cf. *PL* ii p. 151<sup>9</sup>] p. 36) is entitled *Bāb i Tashrīḡ al-aḡḡāk*, was composed in 1086 and has been printed: *Lahore Panjāb Univ.* (A.H. 1087/1676, probably autograph. See OCM, x/3 (May 1934) p. 104). (b) *Tarjamaḡ i Tashrīḡ al-aḡḡāk* (beg. without preface, *Rabbānā mā khālaḡa ḡāḡā bāḡīr* 'Iḡnāḡ i 'aḡḡab ast), a translation and commentary of unknown author-ship: *Bankipūr* xi 1053 (A.H. 1244/1829).

(3) *Tuḡfah i Ḥatīm*, called also *Ḥafīd bāb*, (beg. *al-ḡ. l. R. al-'A. . . wa-bā' ḡān dar-in waḡt*), a short work on the astrolabe dedicated to Mirzā Ḥatīm Beg, Shāḡ 'Abbas I's *Wazīr* [d. 1019/1610: see *Tārīḡ i 'ālam-arday i 'Abbās Bodleian* 1508 (title not mentioned in the catalogue, 22 foll. A.H. 1177/1763), iii 2827 (7), *Ma'arīf* ii 335 (A.H. 1223/1808), *Majlis* 159 (39 foll. A.H. 1240/1824-5), *Aḡaḡyah* i p. 808 no. 160, *Nūr i 'Uḡmānīyah* 2899, possibly also *Reḡāseḡ* p. 32 no. 58 (2). Edition: *Tihraḡ* 1316/1898-9 (appended to the *Khāḡasat al-ḡisḡb*. See *Sa'id Naḡīst Alḡwal* . . . i *Sh.* i *Bakā'ī* p. 94).

131. *ḡuḡḡ al-Dīn* [b.] 'Izz al-Dīn 'Abd al-ḡāy' al-Zāḡidī al-Kabīr? [vocalisation?] al-ḡusāmī al-Iārī, the author of the *Hall u 'aḡd*, is doubtless the same person as the author of the *Hall i masa'īl*, whose name is given by Reḡāseḡ as ḡ. al-D. b. 'Abd al-ḡāḡ al-ḡusāmī al-Iārī and in the Majlis catalogue as ḡ. al-D. 'Abd al-ḡāy, or 'Abd al-ḡusāmī, Iārī. The former, a Muḡrī at Iār, had left his birthplace for a short time to perfect himself in astrology at Shīrāz. [P.S. Cf. Aḡmad Iḡḡidārī *Larīstān i kuhān*, Tihraḡ A.H.S. 1334/1955, p. 145.]

(1) *Hall u 'aḡd* (beg. *Sl. i dar az alḡyāḡ Ṣamī' rā*), on the computation of almanacs and nativities, in elucidation, for beginners, of the directions of Mirzā Uḡḡḡ Beg b. Shāḡ-

Who completed in 1086/1676 his *Amīr Khāḡasat al-ḡisḡb* (see Loth 759, Broeckelmann ii p. 416, *Spbd.* ii p. 596?). Cf. *Subḡat al-ma'arīf* p. 52, *ḡisḡḡ al-ḡisḡḡ* p. 407, *Rabḡmān 'Alī* p. 140.  
 ḡ. al-D. A. al-ḡ. b. 'I. al-D. according to Majlis and *Muḡḡkat*.  
 \* So *Muḡḡkat*: *Rabḡmān* writes al-Kabīr.



Rūh, completed on Monday, 6 Rabi' al-Ahīr, 1017 (cal. i. hazir u hajdah) in the reign of Shāh 'Abbās and divided into a preface, two *magālahs* ((1) on almanacs, in five *bābs*, (2) on nativities, in three *bābs*) and a *khatimah* (on the writing of horoscopes): *Mihkāt* iii/2 pp. 883-4 no. 1092 (94 foll. A.H. 1080/1669). *Asat'yab* i p. 810 no. 308 (A.H. 1200/1786), *Rien* ii 459a (19th cent.).

(2) *Hāl i masā'il* (beg. . . . Bar arbab i khubral u ashab i basīrat pūshīdah u mastar na-mānād), on astrology, in twelve *fās*s and a *khatimah*: *Dhāt'ah* vii p. 74 no. 392, *Rehatsck* p. 44 nos. 89 (A.H. 1142/1729-30), 88 (n.d.), *Biochet* iv 2404 (A.H. 1222/1807), *Majlis* 172 (A.H. 1265/1849).

132. *Muzartar* b. M. Qasim Jannābādī [Gunnabādī] was attached to the court of Shāh 'Abbās [985-1038/1587-1629] and accompanied him on his journeys.

(1) *Hatmīyah*, sometimes called *Qiblat al-asfāq*, (beg. *Isfahā i kalam*), on the ascertainment of the meridian and the direction of the *qiblah*, in a *mugaddamah* and five *bābs*, dedicated to Khwājah Nāsir al-Daulah wa-'l-Dīn Hātim Beg [d. 1019/1610: cf. *PL* ii p. 87<sup>12</sup>]: *Dhāt'ah* vi p. 4 no. 8 (MS. in Khwānsār's lib. at Najaf), ii p. 21 no. 68), *Bodleian* iii 2736 (foll. 24-36, A.H. 1164/1751).

(2) *Ikhtiyārāt al-mujīm*, in *fusūl*: see *Dhāt'ah* i, p. 369 no. 1927.

(3) *Sharh i Bist bāb [dar taqwīm]*: see *PL* ii p. 81.

(4) *Sharh i Bist bāb [dar usūl-i]*: see *PL* ii p. 53<sup>18</sup>.

(5) *Tanbihāt al-munajjīmīn* (beg. *Sp. u st.* (or *St. u sp.*) taken in 1031/1622, dedicated to Shāh 'Abbās and divided into

a *mugaddamah*, six *bābs* and a *khatimah*: *Dhāt'ah* iv p. 452 no. 2402 (A.H. 1177/1764), 2403 (A.H. 1226/1811).

<sup>1</sup> This is stated at the end of the *Mihkāt* MS. The year 1027, used repeatedly according to Rien in the examples of calculation, was regarded by him as the probable date of composition. According to the *Mihkāt* catalogue both 1027 and 1028 are mentioned in the work.

<sup>2</sup> "12 chapters on the indications of the 12 mansions, and an appendix containing the solution of questions" according to Rehatsck.

<sup>3</sup> So Biochet (cf. *Majlis* 106), but according to the *Dhāt'ah* it was completed in 1024/1612.

*Majlis* 166 (A.H. 1217/1802-3), *Asat'yab* ii p. 1698 no. 88, *Cauro* p. 511, *Rehatsck* p. 8 no. 10, p. 9 no. 11, *Aya sōt'yab* 2700, *Nūr i 'Ulūm-i* 2768.

133. Farid al-Dīn Mas'ūd b. Ibrāhīm Dīlāwī, Shāh-Jahān's Astronomer Royal, died on 2 Rabi' I 1039/20 October 1629, [*Padshāh-nāmah* I, pt. I, pp. 97 ult., 286 antepenult.; *Amal i Sālīh* i p. 361, l. 8 ab infre; *Tabaqat i Shāh-Jahānī*, *jabagah* x; *Tārīkh i Muḥammadi*, A.H. 1039; *Rien* ii 459-60, iii 1088a].

(1) Horoscope of a son born in 1022/1613 to Abū 'l-Raḥīm Ibrāhīm 'Adīl-Shāh Ghāzī [of Bijāpur]: *Berlin* 83 (4).

(2) *Siraj al-istikhraj* (beg. *Hāmad Mubd'i ra sa'ad kih muhandis i qudrat*), composed in 1006/1597-8 and divided into a *mugaddamah*, nine *bābs* and a *khatimah*: *Etchē* 2254 (7) (A.H. 1169/1755), *Asat'yab* i p. 816 no. 198 (A.H. 1259/1843).

(3) *Ziy i Shāh-Jahānī*, or *Kar-nāmah i Sāhib-qirān i Thānī Ziy i Shāh-Jahānī* (beg. *H. i bi-h. Khāliqī ra sa'ad kih muhandis i qudrat*), astronomical tables completed in 1039<sup>1</sup>/1629, but calculated for 1041, based on those of Uigh Beg and divided similarly into a *mugaddamah* and four *magālahs*, but modified to accord with the new era, the *Tārīkh i Iktā i Shāh-Jahānī*, adopted by Shāh-Jahān at Aṣaf Khān's suggestion: *Ellis Coll. M* 111 (fine MS. 487 foll. 17th cent.), *Rien* ii 459b (lacks *Fās*s 1-4 of *Magālah* iv. 17th cent.), *Bodleian* iii 2735 (some lacunae, 17th cent.), *Lahore Panjab Univ.* (extract only, A.H. 1279/1862-3), *Asat'yab* i p. 814 no. 302, *Leningrad Univ.* no. 97 (Salernann-Rosen p. 16).

134. M. Farid b. 'Abd al-Shakur.

*Majma' al-faḍā'il* (H. i bi-h. mar *Khūda u th. i bi-'add an Shīfā-ba'ish i Dānā ra*), on astronomy and astrology, composed in 1046/1636-7, dedicated to Shāh-Jahān and divided into three *bābs*: *Bodleian* 1557 (214 foll. A.H. 1104/1693 ?).

135. Qasim 'Alī Qāzī was a pupil of M. Husain b. Shams al-Dīn M. Bagir Yazdi. That he cannot have died earlier than

<sup>1</sup> The completion is recorded in the *Padshāh-nāmah* among the events of this year.



1067/1656-7 seems to be indicated by the fact that a MS. transcribed in that year (*Tashrīḥ dar pargar*, Mashhad iii, fol. 17, MSS., no. 39 : cf. *Dhāt'ah* iv p. 188<sup>17</sup>) contains marginal notes in his handwriting. That he was born (at least about eighteen years) before 1000/1592 should follow from the date of Reḥatsek p. 14 no. 21, but this date (as well perhaps as that of the Mashhad MS.) needs verification.

(1) *Jām' al-amwār min al-kawāhib wa-l-abṣār*, descriptions of astronomical instruments with diagrams: Reḥatsek p. 14 no. 21 (A.H. 1000/1592).

(2) *Rasā'il i Qāsim 'Aḥ Qāḍi* [read *Qā'im*?] *dar 'ilm i har'at*: *Leningrad Univ.* no. 402 (Salemann-Kosen p. 15).

(3) (*Risālah dar usūriyab*): *Leningrad Pub. Lib.* (see *Mélanges asiatiques* vi (St. Petersburg 1873) p. 96).

Possibly by this author is:

(4) *Tashrīḥ al-a'māl* (beg. *Sh. u sp.*),<sup>1</sup> on "mathematics" according to Naḍīr Aḥmad, on astronomy, mensuration and stereometry according to Reḥatsek (if the latter is describing the same work): *Madris Qāḍi Ubaid Allāh's library* (A.H. 1091/1680, Naḍīr Aḥmad 247), probably also Reḥatsek p. 3 no. 1 (*T. al-a.*, author's name not stated) and *Mashhad* iii, fol. 17, MSS., no. 39 (*Tashrīḥ dar pargar*, beg. *Sh. u sp. i bi-ḡ. Khāliqī ra kh parḡar*. Author's name erased. Marginal notes by Q. A.Q. (see *Dhāt'ah* iv p. 188). A.H. 1067/1656-7).

136. Mirza Qāḍi b. Kaṣīb al-Dīn M. Yazdī, whose father was physician to Shāh 'Abbās I [985-1038/1587-1629], was born at Isfahan and eventually became Shāhī al-Islām there. He died at Ardabil in 1075/1664-5. Among his works were (1) *Jām' i jahān-nūma-yi 'Abbāsī*, on the uses of wine (Rieu ii 844a, etc.), (2) *Risālah i ḡibāb i 'Chīm* (Rieu *ibid.*, etc.) and (3) *Risālah fi 'I-awzān al-shar'iyyah* (I.H. 1266). [*Qiyās al-Khāqānī, Khātīmāh*; Rieu ii 844a; *Dhāt'ah* v p. 309 no. 1476.]

(1) *Tuḥfat i 'Abbāsiyyah*, on some points of practical astronomy: *Asatirah* i p. 808 no. 140, Reḥatsek p. 38 no. 72.

<sup>1</sup> Author's name according to Naḍīr Aḥmad "Qāsim 'Aḥ Qāḍi", the reason for the query being unexplained.

(2) *Tuḥfat al-Muḥammadiyyat*: (beg. *Aḡḡāz i suḡ' i nāyir i maḡal*), on the *ḡubh* and the *shafag*, dedicated to 'Ismā' al-Dawlah Muḥammad Beg Wazīr i A'zam: *Dhāt'ah* iii p. 467 antepenult., *Mashhad* iii, fol. 17, MSS., no. 40 (not later than 1166/1753).

137. Sh. Abū 'I-Faṭṭ Fath Allāh "Fathī" b. Muḡtāfa b. 'Abd al-Shakūr Faruḡī Isḡāḡī lived in the Shāhpūr district of Bihar. *Sab' samāwāt*, on astrology and divination, composed in 1067/1656-7: Browne Suppl. 755 (A.H. 1168/1754-5. Corpus 195).

138. M. Amin Najātī Hūjātī was a pupil of Bāḡa' al-Dīn al-'Amīlī, in whose lifetime he wrote a commentary, *Madh' al-Khulāṣah*, on the *Khulāṣat al-ḡisāb* (see *PL* ii p. 11<sup>20</sup>). *Risālah dar usūriyab* (beg. *al-H. l. R. al-'ā.*), in a *muḡaddammah*, eight *bābs* and a *khātīmāh*: *Mashhad* iii, fol. 17, MSS., nos. 57 (A.H. 1068/1657-8), 56.

139. M. Baḡir b. M. Mu'min Khūrāsānī Sabazwārī left Khūrāsān after his father's death and settled in Isfahan, where he won the favour of Shāh 'Abbās II (A.H. 1052-77/1642-66) and became *Indū-jum'ah* and *Shāikh al-Islām*. He died in 1090/1679. His Persian works are concerned with law, ethics and other subjects. [*Sulāṣat al-'asr* (in Arabic), Cairo 1324, p. 499; *Rawḍat al-jamāt* pp. 116-18; p. 151; *Amal al-amīl* p. 61; *Nuḡm al-samā'at* pp. 113-14; *Sipahsalar Qiyās al-'ulamā'at* p. 299; *Nuḡm al-samā'at* pp. 113-14; *Sipahsalar* i pp. 407-9; *Hadīyat al-ahbāb* p. 253; Brockelmann *Suppl.* ii p. 578.]

(1) *Kashf al-asrār* (beg. *Aḡḡāz i dībāḡah i har kitab*), on astrology and talismans in a *muḡaddammah* and five *maḡālahs*: Bodleian 1560 (defective at end).

(2) (*Risālah dar tahqīq i ayyām u ruzhā-yi muḡarrāḡ u mas'ūd u manūḡus* . . .),<sup>1</sup> composed by order of Shāh Sulaimān al-Ḥusaynī al-Mūsawī (A.H. 1077-1105/1666-94) and divided into a *muḡaddammah*, three *bābs* and a *khātīmāh*: Bodleian

<sup>1</sup> In the Bodleian catalogue this work is called *Nawāz-nāmah* on the doubtful authority of a title "added on the first page by a later hand".



1559 (96 foll. N.d.), probably also *Rehatssek* p. 17 no. 30 ("Risalah-i Mullā M. Bāqir Sabzawārī". *Rehatssek's* account of the contents tallies fairly well with that in the Bodleian catalogue).

140. According to a note on the title-page of the Paris MS. *Qaṣṣ al-Dīn M. b. Shāikh-'Alī [Shāhī] Ishkhwārī* [Dailāmī] is the author of the astronomical work recorded below. He is described as a pupil of Mir Dāmād [d. 1041/1631-2: see Browne *Lat. Hist.* iv pp. 406-7, 426-9] and as the author of a *risalah dar 'alam-i mithāl* and of a work entitled *Mahāb al-qulūb*.<sup>2</sup> For Bahr al-Dīn M. b. Shāikh-'Alī Lahīfī (a brother of his?) see *PL* i p. 1200.

[*Amal al-amī* p. 65 ult.; *Hudiyat al-abbāb* p. 237 (Q. al-D. al-Ishkhwārī; Mashhad iv p. 414 no. 268.)

(*Risalah dar ha'ar*),<sup>3</sup> without title or author's name, dedicated to Shāh Sulaimān (A.H. 1077-1105/1666-94) and divided into a preface, five discourses (*magalāh*s presumably) and a conclusion; *Bloch* iv 2368 (1) (62 (?) foll. 18th cent.).

141. Mullā Loṭf Aḥsān ["Muhandis" ?; cf. *PL* ii p. 16].

*Taghmī-i Luṭfī*, composed in 1084/1673-4; *Rehatssek* p. 10 no. 13 (on European paper watermarked 1824).

142. M. Zamin b. M. Sādiq Anbalajī Dihlawī (M. Z. Faizād al-mukhtalab bah Thālib: see *PL* ii p. 12 (f)) is the author of (1) a commentary written in 1130/1718 on the *Khawṣat al-hisāb* (*PL* ii p. 12 (f)), (2) a commentary completed in 1130/1718 on the *Mulakhkhas* of Chāghimī (*PL* ii p. 50), and (3) *Infā' al-jibāl* (*PL* ii p. 17).<sup>4</sup>

(*Risalah dar ha'ar*),<sup>5</sup> composed in 1120/1708-9 (chrono-

<sup>1</sup> Ishkhwārī is a few leagues from Lahjān (Tālib: 'alānā n-shā'ar-yi Gilān p. 67). Cf. *Rabino al-dandarān and Adarbid* p. 140<sup>m</sup>, etc.  
<sup>2</sup> For a portion of this work published separately under the title *Tārīkh-i ḥusnā' al-Fān* (Tihān 1317/1899-1900) see *Dhātāy* iii p. 250.  
<sup>3</sup> Blochet's description suggests that astronomy is not the only subject treated in this work.  
<sup>4</sup> P.S. The correct title is *Risalah-i infā' al-jibāl* (a chronogram = 1114/1702-3. See *Bankipā* cat. XI p. 63).  
<sup>5</sup> It seems possible that in the above-mentioned commentary on Chāghimī's *Mulakhkhas*, if so, *Risalah al-ghayb* must be an additional chronogram.

gram *Ilhām al-ghayb*) and divided into a *mugaddamāh*, two sections and a *khatimah*; *Bloch* iv 2370 (2) (late 18th cent.).

143. *Sadr al-Dīn M. [b.] Zabarast Khān* flourished about 1135/1722-3 (cf. *PL* i p. 1093, ii p. 12 (g)).

*Najm al-Sadr*, on *najm* (i.e. probably astrology); *Lahore Panjab Univ.* (A.H. 1135/1723, probably autograph. See *OCM*, x/3 (May 1934) p. 106).

144. Rājāh Jai Singh Sawāṭī, a Kachhwāhah Rājput, succeeded his father as Rājāh of Amber (Amber) in 1693 and served Aurangzēb and his successors as a military commander. In 1145/1732-3 Muḥammad Shāh appointed him Governor of Malwah. According to the *Tārīkh-i Muḥammadī* (of M. b. Muṭammad Khān, cited by Rieu, iii p. 1088a) he died at Jaipur (now called Jaipur, the town founded by him as the capital of his state) on 13 Shābān 1156/2 Oct. 1743.

Having represented to Muḥammad Shāh that the current almanacs, based on the *Ziy* of Ujgh Beg (cf. *PL* ii p. 67), the *Ziy-i Khagani* (*PL* ii p. 67) and the *tashih* composed in Akbar's reign by Mullā Chānd and in Shāh-Jahān's reign by Mullā Farīd (*PL* ii p. 89), were all more or less incorrect, he was ordered to undertake new observations with the help of Muslim, British and European astronomers. Instruments similar to those used at Samargand and later some of his own invention were manufactured at Delhi and for seven years observations were carried on concurrently at Delhi, Muttra [Mathura], Benares and Ujjain. Then some competent persons were sent to Europe with Padre Manoel and brought back with them the tables of [Philippe] de La Hire,<sup>1</sup> which were compared with his own results. [*Ma'āthir al-umara'* ii pp. 81-3, Beveridge's trans. i pp. 735-6; *Account of the astronomical labours of Jaja Singh, Rājāh of Ambher, or Jayanagar, by W. Hunter* (in *Asiatic researches* v, London 1799, pp. 177-211); *Beals Oriental biographical dictionary* under Jai Singh II; Rieu ii pp. 460-1 (where further references are given), iii p. 1088a; G. R. Kaye *The*

<sup>1</sup> *Tabularum astronomicarum pars prior de motibus solis et lunae, nec non de positione fixarum*. . . . Paris 1687<sup>2</sup> (no more published in this edition); *Tabulae astronomicae, Ludovici Magni jussu*. . . . exaratae, et in lucem editae. . . . Secunda editio, 2 pls., Paris 1727<sup>2</sup>.



India, New Imperial Series, vol. xl, Calcutta 1918; etc.]

*Ziy-i-jadid-i-Muhammad-Shāhī* (beg. *Thana't kih khirad-i-khwarrah-bin*), astronomical tables completed in 1140/1728 and divided into three *magalāhs* ((1) on the Hijrī, Muhammad-Shāhī, Christian and Samwat eras, in four *bābs*, (2) *dar marāṣat-i-jāl'* *i har waqt*, in nineteen *bābs*, (3) on the motions of the planets and stars and their positions, in a *mugaddammah*, four *bābs* and a *khatimah*); *Tashkent Acad.* i 517-21 (of which 518 is dated 1175/1762), *Rieu* ii 4606 (222 foll. 18th cent.), *Browne* Suppl. 742 (26 foll., presumably therefore a mere fragment or epitome. King's 212), *Asat'yah* i p. 814 no. 300, *Bankipur* xi 1056 (19th cent.), *Ma'trit* i 121, *Majlis* 186 (defective, modern), *Rehatssek* p. 29 no. 52, p. 30 no. 53 (2) (defective).

Extract: [the preface with English translation] *Account of the astronomical labours of Jaya Simha . . . By Dr. W. Hunter* (cf. p. 93<sup>supra</sup>), pp. 178-89.

Discussion: G. R. Kaye *The astronomical observatories of Jay Singh* (see p. 93<sup>supra</sup>) pp. 8 onwards.

Commentary: *Shāh-i-Ziy-i-Muhammad-Shāhī*, by Khair Allah Khān "Muhandis" (cf. *PL* ii p. 95): cited by Ghulam-Husain Jaunpuri in his *Jami'* *i Bahadur-Khān* (cf. *PL* ii p. 20 and, for the words of the citation, S. Sulaiman Nadwi's article i p. 471-2).

Simplified recension (in places evidently an amplification): *Tashit-i-Ziy-i-Muhammad-Shāhī* (beg. *Th.* *i bisyar u h.* *i bi-shunur Hākimi ra kih rasid i hikmat*), in a *mugaddammah* and five *magalāhs*, by 'Abd Allah surnamed (*al-mukhtab bah*) Maharat Khān b. 'Azim al-Din M. Khān, who says that, finding *Jai Singh's Ziy* difficult to understand, he had written this explanation: *Landesiana* p. 119 no. 697 (Z. i j. *i M.-Shāhī*, by 'A. A. Kh. b. 'A. al-D. M. Kh. Circ. A.D. 1770), *Rehatssek* p. 26 no. 46 (A.R. 1205/1791), *Asat'yah* i p. 808 no. 297, *Bankipur* xi 1057 (19th cent.), *Edinburgh* 417 (*Magalāhs* i-iii only).

Abridgment: *Ziy-i-mukhtasar-i-Muhammad-Shāhī*: *Rehatssek* p. 26 no. 47 (1), *Breivi-Dhabhar* p. i no. 2 (1) (presumably transcribed from the preceding MS.).

*CE PL* ii p. 13<sup>supra</sup>.

145. Abu 'l-Khair Khair Allah Khān "Muhandis", the second son of Luṭf Allah "Muhandis": *Lahauri* (for whom see *PL* i p. 788<sup>supra</sup>, ii pp. 11 penult., 15<sup>supra</sup>, 16) acted as adviser to Rajah Jai Singh [cf. *PL* ii p. 93] in connexion with the building of his observatories.<sup>1</sup> In addition to his astronomical and mathematical works he wrote commentaries on (1) Khusrāu's *Qirad al-as'adin* (see *PL* i p. 501<sup>supra</sup>), (2) Nizāmī's *Sikandar-namah* (printed [without date?] in two volumes at the Sheraf al-Magātib, Delhi. Vol. ii is in the National University Library, Delhi. See S. Sulaiman Nadwi's article p. 471-10), (3) the *diwāns* of "Zulāli" and "Hāfiz" (mentioned by his son M. 'Ali Riyādi in his preface to the *Tagrib al-Tahrir* (see S. Sulaiman Nadwi's article, p. 471-9)). [*PL* ii pp. 1<sup>supra</sup>, 15 n.2, 37<sup>supra</sup>; S. Sulaiman Nadwi *Lahaur ka ek muhandis khāndan* . . . [cf. *PL* ii p. 15<sup>supra</sup>] pp. 41-7; M. Abdullah Chaghtai *A family of great Mughal architects* [based mainly on the preceding article] (*Islamic culture* xi/2 (April 1937) pp. 208-9)].

(1) *Hāshiyah bar Shāh-i-Bist bāb dar usuriyāb*: see *PL* ii p. 547-9.

(2) *Madkhal-i-manẓūm* (beg. *Hich kām u dahan gada na-kunad*), a metrical introduction to astronomy, composed in 1150/1737-8: *Rampur Hāfiz Ahmad 'Ali Khān's* library (see Nadwir Ahmad 253).

(3) (*Risalah dar usuriyāb*): *Landesiana* p. 176 no. 706 (circ. A.D. 1820).

(4) *Shāh-i-Ziy-i-jadid-i-Muhammad-Shāhī*: see *PL* ii p. 94.

(5) *Tagrib al-Tahrir*: see *PL* ii p. 37.

(6) *Tagrib al-Tahrir*: see *PL* ii p. 1<sup>supra</sup>.

146. M. 'Ali "Hāzin" *Jihān* was born at Isfahān in 1103/1692 and died at Benares in 1180/1766 (see *PL* i pp. 840-9, 1336, ii p. 33).

<sup>1</sup> *Safinah-i-Khawir* in the account of his brother Imam al-Din Riyādi (see the passage quoted by S. Sulaiman Nadwi in his article, p. 42; *Ghunnah-i-Rajah Jai Singh* . . . *kih dar-in agham khoyat i rasad* *hastan dar pish dāshyah qurb i bist lak rasidah dar bist ad part i en kit numdah* *ba-istisnā' i Aba 'l-Khair i madkhar al.*

(no. (1) above), but this is a matter for investigation.



(*Risalah dar har'at*) (beg. *Bad' az st. u sp. i Izad i Pak u durud i na-ma'dud*), on the elements of astronomy, completed in 1179/1765; *Ivānow* 1778 (2) (fol. 250-260b. Early 19th cent.).

147. To M. Karīm Khān Zand (A.H. 1163-93/1750-79) was dedicated:

(*Risalah dar taqwīm*), in twenty very short chapters and a conclusion: Blochet iv 2368 fol. 636 sqq. (18th cent.).

148. Qabul Mubammad, as he calls himself in the preface to the *Anwar al-muyim*, or Q. M. Ansari, as he is called "at the end", is probably identical with the Q. M. who wrote the undotted [Persian or Urdu?] *mal'umanat Sihr i halal u wurd i ashar* and who is usually regarded as the real author of the *Haft gulzum*, a Persian dictionary ostensibly by Nasir al-Din Haidar, King of Oudh.

*Anwar al-muyim* (beg. *Bad' az h. u thana-yi Qadr i Dha 1-Jalal kih hizar i falak al-afak ra*), a detailed treatise on astrology, the preparation of horoscopes, the calculation of auspicious hours, etc., composed (at any rate partly) in 1200/1785-6, based mainly on Hindu systems and divided into four *daftar*: *Ivānow* 1st Suppl. 900 (345 fol. Early 19th cent.).

149. Pandit Raj Nemat'har [?].

*Dil-pasand*, on astronomy, composed in 1204/1789-90 and dedicated to Nawwab Amir al-Daulah [Amir Khān], of Tonk (cf. *PL* i p. 6911): *Lahore Panjab Univ.* (A.H. 1229/1814. See OCM. x/3 p. 105).

150. S. Zain al-'Abidin [b. Razi al-Din] Shushtar died in 1799 (see *PL* i p. 773).  
*Zabariyad* (beg. *Hamd i Haq na't i Nabi u wasf i Haidar ra kunam* . . . a. b. *bar ray i damsh-āray*), in prose and verse, on astrological matters and magical formulae, composed for Tipu and divided into forty-five *qasms*: *Ivānow* 1506 (circ. 128 fol.).

<sup>1</sup> Persian is the language of the opening verse quoted by Sprenger, p. 631, where the poem, 22 pp., lithographed at the Mashat Press, Lucknow, in 1204/1818 with the [Urdu?] marginal *mal'umanat* (cf. a *manushar* in the advertisement) placed under "Hindustani poets" (cf. Garcin de Tassy i p. 394).

151. Qadi 1-Qudat M. Najm al-Din Khān died in 1229/1814

(see *PL* ii p. 18).

(*Risalah dar tahtiq i sanah*) (beg. *Hamd u wa-musalliyat u wa-musallim* a. b. *mi-guyad bandah i kamartari*), on solar and lunar eras used in India: *Ivānow* 1504 (10 fol. A.H. 1210/1796, bearing author's seal), *Rieu* iii 1013b (fol. 17-24. Circ. A.D. 1850), 1027a viii (circ. A.D. 1850), 1043b (acephalous).

152. M. b. M. Sadiq Shushtar.

*Kanz al-'ashghin* (beg. *Jawahir i givān-bahā-yi hand*), a translation completed in 1216/1801-2 of a treatise, presumably in Arabic, on the influences of the twenty-eight lunar mansions (*risalah i khawass i manazil i qamar*), said to have been originally extracted by Aristotle from the books of Hermes: *Boileau* iii 2743 (autograph written at Lucknow in 1217/1802), *Rieu* ii 462a (59 fol. Lucknow, 1217/1802).

153. Mirza Abu Tālib Khān Isthani died at Lucknow in 1220/1805-6 (see *PL* i pp. 144-6, 878-9, 1245).  
*Mir'aj al-ta'uid* (beg. *al-H. l. R. al-'a. . . a. b. bar damir i munir i sha'iqan*), a short metrical work on astronomy with a prose commentary composed in 1219/1804 and dedicated to Abu 1-Raḥ Sulṭān-Muḥammad Safawi (for whom see *PL* i p. 319 antepenult.): *Edinburgh* 93 (22 fol. A.H. 1222/1807).

154. M. Rida Munajjim-baqli.

(*Risalah i har'at*), a short work, mainly tables apparently, composed for Fatḥ-'Alī Shāh (1211-50/1797-1834): *Philadelphie Lewis Coll.* p. 40 no. 36 (22 fol.).

155. Sāidar Khān [b. ?] M. Hasan Khān [b. ?] M. Isma'il Shirazi.

*Zich i Mir-'Alam*, dedicated presumably to Mir-'Alam, who died in 1223/1808 (see *PL* i pp. 751, 1331-2): *Asatiyah* p. 816 no. 301.

156. M. Kazim b. M. Shafr' Hazarjari Hā'iri died at Karbala after 1232/1817 and before 1238/1822-3 (cf. Brockelmann

*Spbd.* ii p. 793).

*Afakiyah*: Najaf Khwānsari's library (*Dhar'ah* ii p. 262).

<sup>1</sup> This spelling is current in India side by side with *zif*.



157. **M. Husain b. Karam-'Ali al-tajir al-Istahani**<sup>1</sup> is the author of (1) a compendium of general history composed at Mashhad in 1222/1807 (*PL* i p. 148), (2) *Jam'* al-tawarikh, composed in 1228/1813 (*Dharta'* v p. 47 no. 183, autograph MS. at Karbala'), and (3) a *majma'ah*, or miscellany, compiled at Mashhad in 1224/1809 (*Rieu* ii 776, Majlis i 628).  
 (*Risalah* i *har'at*) (beg. *H. i bi-h. 'azamat i kibritya' rasad kih musafiq*), composed for Aga Ahmad Lahijani and including a metrical tract on the astrolabe: *Rieu* ii 815a (Baghdad, A.H. 1225/1810, autograph).  
 158. **Rajah 'Kundan La'** "Ashki" b. Mannan La' "Falsafi" Dihlawi (see *PL* i p. 1246).  
*Ziy i Ashki*, composed in 1231/1816: *Asafiyah* i p. 814 no. 299 (autograph).

159. **Ibn 'Ali Ridā Istahani**.  
*Hall al-'aqd*, *fi ma'rifat al-taqwim*, composed at the request of Shāh-zadah Husain 'Ali Mirza (cf. *PL* i p. 907 n.5, p. 1153<sup>24-25</sup>) and completed in 1234/1818-19: *Najaf Tustariyah* (*Dharta'* vii p. 71 no. 376).

160. **M. Hashim Istahani**.  
*al-Shawāhid al-nafisah fi iḥbāt al-kabisah*,<sup>2</sup> composed in 1242/1826-7.

*Edition*: (*Asafiyah* i p. 818, where the place (doubtless Bombay) and the date (doubtless 1827) are not mentioned).  
 Rejoinder: *Adillah i qawiyah bar 'adam i jawaz i Kabisah*, by Mullā Firz b. Kawūs (for whom see *PL* i p. 644).  
*Edition*: *Ressallae Uddullae quwe-yeh bur uddunae jwazae kubbeesae dur shurreeate Zurtooshlee-yeh*. Or a work exhibiting the strongest evidences of the non-existence of the *Kubbeesa* ["i.e. *Kabisah*, or intercalation of a month to rectify the reckoning of 365 days in each year instead of 366 in every fourth year," Edwards] in the doctrines of Zoroaster. Composed on behalf of the

<sup>1</sup> The *Dharta'* adds *nazil al-Kazimiyah* [i.e. doubtless when the *Jam'* al-tawarikh was composed].  
<sup>2</sup> So in Nizami Badayuni's (*Urdu*) *Qanun al-munabbih* ii p. 157.  
<sup>3</sup> For the controversy among the Persians about intercalation see D. F. Karaka, *History of the Persians*, London, 1884, vol. I pp. 103-17.

*Kudmecaans* . . . as a reply to a work published by one Hajec Mahmud Hossein Isfahani . . . entitled "Shawāhid al-nafisah fee usbatol *Kubbeesae*" at the special request of the *Rusmecaans* . . . Bombay 1828" (255 pp.).

161. **Ghulam-Husain b. Farū-Muhammad Karbala'i Jaunpuri** (see *PL* ii p. 19).  
 (1) *Arms al-ahbab fi bayān masā'il [al-] usuriyah*, composed in 1234/1818-19: see *PL* ii p. 86.  
 (2) *Isfīlahat al-taqwim* (beg. *H. u lā. mar Qadiri ra sa'ad kih ajram i 'ulwiyah rd*), in a *mugaddamah*, fourteen short *bābs* and a *khatimah*: *Ivanow* 1st Suppt. 901 (mid-19th cent.), *Banikpur* xi 1062 (19th cent.).  
 (3) *Jam'* i *Bahādur-Khān*, composed in 1249/1833-4: see *PL* ii p. 20.  
 (4) *Zich'* i *Bahādur-Khān*, composed in 1241/1825-6: *Asafiyah* i p. 814 no. 68.

*Edition*: 1855 (*Asafiyah* i p. 814 no. 15).

162. **M. Rati' al-Din Muhandis Dihlawi**.  
 (1) Account of the Fāsi era, composed in 1219/1804-5: *Rieu* iii 1027a ix (fol. 120-1, Circ. A.D. 1850).

(2) A tract on ancient eras composed originally in Arabic in 1253/1837-8 by M. R. al-D. and translated in 1265/1849 for Sir H. M. Elliot by Nawwāb Diyā' al-Din Ahmad b. Nawwāb Ahmad-bakhsh Khān: *Rieu* iii 1027a vii (fol. 110-12).

163. **Rajah Ratan Singh** "Zakimi" was born at Lucknow in 1197/1782 and died in 1851 (see *PL* i pp. 709, 890, 1328-9).  
 (1) *Haddā'iq al-nujūm*, composed in 1253 according to *Dharta'* vi p. 290 no. 1558. Editions: 1253/1837 (*Asafiyah* i p. 808 no. 17); 1256/1840 (*Asafiyah* ii p. 1700 no. 102); 1843 (*Aligarh* Subj. MSS. p. 22 no. 3).

(2) *Mir'at al-azman* (beg. *Allahumma laka nahmadu wa-bika nasta'inu*), on chronology and the eras of various peoples, completed in 1234/1819 and divided into a *mugaddamah*, two *mughalabs* and a *khatimah*: *Banikpur* xi 1061 (105 foll. A.H. 1239/1823-4), *Ivanow* Curzon 581 (mid-19th cent.).

<sup>1</sup> This spelling is current in India side by side with *zif*.



164. S. Abū 'l-Faṭḥ Khwājah Bahādur Husain Khān b.

Bahādur Khān.

(1) *Makẓan-i Bahādur*: *Asat'yab* II p. 1704 no. 55.

(2) *Zich-i Niẓām*: *Asat'yab* I p. 816 no. 112 (autograph).

Commentary (?) : *Shāh-i Z.* : *N.* : *Asat'yab* I p. 816 no. 296 (author's name not stated in the catalogue).

165. M. b. al-Riḍā al-Kāẓim al-Ṭabarī.

*Jawāmi' al-'ilm* (beg. al-Ḥ. l. R. al-'a. . . . a. b. ḥ. g. M. b. al-R. al-K. al-'f.), on astronomical technical terms, etc., completed in 1264/1848 (if this is not merely the date of transcription) and divided into 150 *bands* : *Mishkāt* III/2 p. 879 no. 1084 (93 foll.).

166. Nawwāb 'Umdat al-Dawlah 'Umdat al-Mulk : M. Rāṭi

al-Dīn Khān b. Shams al-'Umara Bahādur Amīr-i Kabīr M. Fakīr al-Dīn Khān (cf. *PL* II p. 21) died in 1294/1877 according to the *Asat'yab* catalogue. [*Gulzar-i Asafiyah* p. 290 ; *PL* II p. 21<sup>ss</sup>.]

(1) *Rāṭi al-baṣar*, on geometry and optics, composed in 1250/1834-5.

Edition : *Ḥaidarabad* 1250/1834-5<sup>2</sup> (*Asat'yab* I p. 814 no. 226, RAS, catalogue p. 4296).

(2) *Rāṭi al-ṣan'at*, *dar bayān-i usūl-i ḥad*, composed in 1269/1852-3.

Edition : 1269/1852-3 (*Asat'yab* I p. 812 no. 89, p. 814 no. 38).

167. 'Au-qull Mirzā Qāṣir, entitled 'Iṭidād al-Salāmāh, died on 10 Mubarram 1298/13 December 1880 (see *PL* I pp. 238, 1268).

*Falak al-sa'ādah* : [Ṭihān] 1278/1861-2 (170 pp. See Mashhad III, *fsl.* 17, ptd. bks., no. 12, Harrassowitz's catalogue no. 352 (1912), item 1392).

<sup>1</sup> This spelling is current in India side by side with *zif*.

<sup>2</sup> Later apparently (doubtless after his father's death) Nawwāb Shams al-'Umara Bahādur Amīr-i Kabīr M. R. al-D. Kh. (see *Asat'yab* I p. 824 no. 60, where his Urdu *Khāṭab-i 'amal-i kuraḥ* is recorded).

<sup>3</sup> According to information received from the RAS, this volume weighs 10 lb. and measures 10½ x 10½ in.

168. S. M. 'Alī b. M. Ismā'īl Brijandī Qāsimī Sipahsālī died in 1305/1887-8. [Jalāl al-Dīn Ṭihānī *Gāh-nāmāh* : 1311 p. 188.] *Risālah dar taḥqīq-i jāb u ḡill* : *Mishkāt* III/2 pp. 852-3 no. 1065 (75 foll. Autograph).

169. General (*Sartip*) Mirzā Taqī Khān Kāshānī was *Hakim-bāshī* to the Governor of Fars, Sulṭān-Mas'ūd Mirzā Ḍill al-Sulṭān,<sup>1</sup> and was editor successively of the weekly newspapers *Fārs*, published at Shirāz in 1289/1872-3, and *Fārhang*, published at Isfahān for ten years from 1296/1879 onwards. Among his works were *Tarbiyat al-afṣāl* (Isfahān 1299/1882<sup>2</sup>) and *Khawāṭiriyah* (Isfahān 1296/1879<sup>3</sup>). [Browne *Press and poetry* pp. 12 n.3, 120, 156, 161 ; M. Sadr Ḥashīmī *Tārīkh-i jārā'id* . . . IV p. 73.] *Ḥadā'iq al-ḥab'at*, on modern astronomy, etc., composed in 1300/1882-3 : *Istihān* 1300/1882-3<sup>4</sup> (vol. I, 243 pp. Cf. Mashhad III, *fsl.* 17, ptd. bks., no. 5, *Ḥawā'ir* VI p. 288, Browne *Press and poetry* p. 161).

170. Aḥmad b. Mīr Nāṣir b. Yūsuf Ḥanafi Ṣiddīqī Bukhārī, surnamed Aḥmad-i Kallāh, astronomer, poet, calligraphist and miniaturist, died in 1314/1896 (see Tashkent Acad. I p. 230 no. 519). *Mandāṣir al-kawākib*, composed in 1288/1871 : Tashkent Acad. I 529 (142 foll. Apparently autograph), 530-1.

171. S. Ḥasan b. Ja'far b. 'Alī Jazā'iri Mūsawī Tustarī died in 1323/1905. *Tuḥfat al-ahbāb*, on astrology : Najaf S. Aqa Tustarī Najafī (see *Ḥawā'ir* III p. 408 no. 1465).

172. Najm al-Dawlah 'Abd al-Ḡhaffār Khān Isfahānī died in 1326/1908 (see *PL* II p. 22). *Bid'iyat al-mujim* : Ṭihān 1319/1901-2 (*Ḥawā'ir* III p. 59).

<sup>1</sup> For the Ḍill al-Sulṭān see Browne, *A year amongst the Persians* pp. 104-5, and elsewhere : W. Sparrow Perian children of the Royal family pp. 26-34 of *passim* ; etc.



173. Mirza M. b. M. Rati, entitled Malik al-kuttab, *Shirazi* (see *PL.* i p. 492).  
*Asrar al-maqal*, on astrology, professedly from Greek sources : [Bombay] 1311/1893° (16 pp.).

174. S. Hasan Taqi-zadab was born at Tabriz on 27 September

1878 (so *World biography* 1948) and was one of those who frequented the Kitab-khanah i Tarbiyat founded in 1316/1898-9 (cf. *PL.* i p. 1111). Browne *Press and poetry* p. 29). He played a prominent part in the Constitutional movement and was a member of the first Majlis in 1906 and of several later parliaments elected between that date and 1927. In 1929 he became Governor-General of Khurasan, in 1930 Minister of Roads and Communications and later Minister of Finance, in 1934 Persian Minister in Paris, in 1941 Persian Minister in London and from 1944 to 1947 he was Persian Ambassador there. From 1947 to 1949 he was once again Deputy for Tabriz, in the latter year he became a Senator and was (later?) President of the Senate.

He was Editor of the periodical *Kāwah* published in Berlin as a political journal from 24.1.1916 to 15.8.1919 and as a literary

and scientific review from 22.1.1920 to 1.12.1921 (see Browne *Lit. Hist.* iv pp. 483-8). His work *Az Parviz ta Chingiz* has already been mentioned (*PL.* i p. 241). Several others are enumerated in *Iranj Afshar's Nahar i Farai i mu'asir*,<sup>1</sup> p. 76, where it is stated that a collection of his essays and studies has been published under the title *Maqalat i Taqi-zadab* (Tehran A.H.S. 1321/1942-3). His English work *The early Iranian calendars* was published in 1938 by the Royal Asiatic Society (Prize Publication Fund, xvi) and several articles by him have

appeared in the *BSOAS*.

[Browne *The Persian revolution of 1905-1909*, 1910 (see index),

*Press and poetry*, 1914, pp. 151, 1301<sup>1</sup>, 3183, 3191<sup>1</sup>, 3234<sup>1</sup>;

S. Jalal al-Din Tihrami *Gah-namah i 1309*, p. 265; Mahdi

Mujtahidi *Tarikh i zindagani i Taqi-zadab*, A.H.S. 1322/1944

(cf. *PL.* i p. 1350); Habib Allah Muhtari *Tarikh i bidari i*

*Iran*, A.H.S. 1326/1947 p. 70 (portrait), etc.; *World biography*,

New York 1948, p. 4646; Mahdi Malik-zadab *Tarikh i inqilab i*

<sup>1</sup> Cf. *PL.* i p. 1179.

175. S. Hibat al-Din M. 'Ali b. Husain Husaini *Shahrstani* was born at Samarra' on 24 Rajab 1301/20 May 1884 (see Brockelmann *Sybd.* ii p. 807; *International Who's who*, 1954, p. 881).  
*al-Har'ah wa-'l-Islam* . . . , in Arabic; see Brockelmann *loc. cit.*  
 Persian translation: *al-Islam wa-'l-har'ah*, prepared by Isma'il Firidunsi Farahani: *Dhar'ah* ii p. 63, *Sulzsanabad* 1354/1935-6 (serially in the Persian periodical *Irdaq*): *Najaf* 1356/1937.

176. S. Jalal al-Din Tihrami [b. Mir S. 'Ali Shaiikh al-Islam; see *Dhar'ah* viii p. 218<sup>1</sup>] has already been mentioned (*PL.* i p. 1353) as the author of a series of almanacs containing "appendices", some of which are ancient, mainly historical, works, while others are writings by S. Jalal al-Din Tihrami himself. The *Gah-namah i 1313*, not available for inspection at the moment of writing, contains (according to the list of his own publications printed by the author in his *Gah-namah i 1314* pp. 2-3) not only the history of Hulagu from the *Jami' al-tawarikh i Rashidi* and a *risalah i athar i qadimah i Pars* [by S. Jalal al-Din himself] but also a *risalah i suwar i falaki* (*shamsi* i *ma'arif i 'Arab ba-'ilm i falak*) [also by himself]<sup>2</sup> and the *Taryamah i Har'at i Flamaritayon* (*Har'at i Tatabof*).<sup>3</sup>

<sup>1</sup> Cf. *Iranj Afshar Nahar i Farai i mu'asir* p. 461<sup>1</sup>.

<sup>2</sup> Cf. *Iranj Afshar op. cit.* p. 462<sup>1</sup>.

<sup>3</sup> *Risalah i har'at i jadidah* (a translation of a Russian version of a work perhaps *L'astronomie populaire*, 1879) by Camille Flammarion [b. 1842, d. 1925] published at Istanbul in 1312/1895 (see Karatay p. 6, Browne *Press and poetry* . . . , p. 161, *Iranj Afshar Nahar i Farai i mu'asir* p. 25 etc.). For *Tatabof* (Abd al-Rahim b. Abi Talib Tabrizi, d. 1328/1910) see *PL.* i p. 1391a penult.

and the authorities there cited. His *Safinah i Tatabi* or *Khab i Akhmad* will be mentioned later in this survey.



177. M. Mu'in, born A.H. 1291/1912-13 at Rasht, obtained the doctorate in Persian literature at the University of Tihiran in 1321/1942-3 and is now Professor of Persian Literature in the University. His publications include an edition of the *Burhan i qat'* (vols. i-ii, Tihiran, A.H. 1330-1/1951-2, in progress) and a Persian grammar, *Tarh i dastur i zabân i Farsi*, which is appearing in parts. At the end of Part 3 (*Idafah*, Tihiran, A.H. 1332/1953-4) there is a list of his writings, published and unpublished (37 titles, including editions of Persian classics and articles in periodicals). A short biography with a portrait and an incomplete list of his publications (eleven titles) is included in *Tarj Ashtar's Nahar i Farsi i mu'asir*, pp. 260-1.

*Rûz-shumâr dar Iran i bâstân u âthâr i an dar adabiyât i Parsi*: Tihiran A.H. 1325/1946 (75 pp. See Probsthain's *Orientalia nova* I (1944-6) p. 16).

## 178. APPENDIX

(1) (*Alhkâm i mujum*), "divination by the stars," by M. b. M. al-Kashghar: *Indesiana* p. 191 no. 716b (circ. A.D. 1776).

(2) *Alhkâm i gâh' i duwâzdah burj* (beg. *Sp. u st. Afrîdgar i 'alam ra tabarakâ wa-ta'âlâ kih asman ra ba-nur i kawakib*): Majlis 147 (A.H. 1040/1630-1).

(3) *Anzâr al-kawakib*, on astrology, by M. Salâh al-Din Khân Haidarâbâdî: *Asatirah* ii p. 1698 no. 49.

(4) *Ashraf al-tanjim*, by M. known as (*wrf*) *Ashraf*: *Asatirah* ii p. 1698 no. 74.

(5) *Astâr al-mujum*, on astrology, by M. Jafar Husaini: *Asatirah* ii p. 1698 no. 16 (A.H. 1199/1785).

(6) *Althar al-mujum* (beg. *H. i bi'add u th. i bi-q. Sam' i Lam-jazal u La-yazali* [*ra*] *sazâ-st*), by M. Isma'îl b. Badr al-Zamân Husaini Junâbâdî, who quotes the *Alhkâm al-qur'ân* of Muhyî 'I-Din Anarî [cf. *PL* ii p. 80] and cannot therefore be earlier than the 10th/16th century: *Bodleian* iii 2742.

(7) *Bayâd*, by Nawwâb Sâdar 'Alî Khân, Ra'is i Dakan: *Almagh* Subh. MSS. p. 21 no. 1.

(8) (*Bist bâb dar usuriyât*) (beg. *at-H. l. 'l. j. lanâ neastat'â ilâ qurbih*), in twenty *bâbs* and a *khâtimah*: *Ri'û Suppl.* 155 (4) (fol. 26-30. A.H. 1123/1711).

(9) *Chihil bâb*: *Rehatssek* p. 34 no. 63 (spaces for diagrams left blank).

(10) *Daftar i taqwim*: for various almanacs see *Dharr'ah Rehatssek* p. 17 no. 28.

(11) *Da'awâbi i ishtihâr i samî i giblah*, by S. M. Haidar Lak'hnawî. Edition: 1318/1900-1 (*Asatirah* i p. 810).

(12) *Duwâzdah burj i falak al-afâk* (beg. *Tâl' i Hamal khudâwanda'sh Mir'ikh-ast*), astrology: *Vatican Pers.* 68 (1) (37 fol. 17th cent. Rossi p. 90).

(13) *Fass al-khâtâm fi ma'rifat har'at al-'alam* (beg. *H. i bi-h. u sp. i bi-q. mar hadrat i Dhâ 'I-Jalâlî ra kih neyûb i neyûd*), by M. Jafarî, in a *muqaddamah* (*dar bayân i ba'di az al-fâz* . . .), and two rubrics ((1) *dar shînâkhî i har'at i asman* . . ., (2) *dar sh. i h. i zamîn* . . .): *Bodleian* 1545 (3).

*Asatirah* i p. 818 no. 209 (A.H. 1250/1834-5).

(14) (*Hâll al-taqwim*) (beg. *Bad' az h. u th. i Parwardgar i 'Alam u 'Alamniyan*), in five *fâs*: *Kazimiyah Sh.* 'Abd Allah al-Kutubî (A.H. 1023/1614. *Dharr'ah* vii p. 66 no. 356).

(15) *Hasaniyah* (beg. *Raushan shirâ'î kih bar al-simah i wafa*), on astrology, by M. Ishâq Kashmirî, dedicated to Amir Khwâjah Abû 'I-Hâsan and divided into a *muqaddamah*, two *kalams* and a *khâtimah*: *Bankipur Suppl.* ii 2300 (84 fol. A.H. 1066/1656).

(16) *Husn al-ma'âb*, on modern astronomy, by Mahmûd Khân Qummi, *Kar-pardâz* at the Persian Legation in Bagdad: printed (*Dharr'ah* vii p. 16 no. 67).

(17) (*Jadawil i su'âl u jawâb*), (beg. . . . *u 'ahdî ba'rd bad kih az shirâf i dast-bâs mahirum mutadâh bud*),  $12 \times 12 = 144$  tables giving the answers to twelve questions (firstly *Mawâd bi-ziyad ya bi-mi'rad* ?), with a preface in which the author calls himself [*'Abd al-Ra'ûim al-Nahjînuwânî*: *Berlin* 343\* (acephalous and defective. 74 fol. Good, old nasta'liq).

1 M. Hâshir according to the *Asatirah* catalogue.



(19) *Jadval i shāh i mu'amarah i markh i maujud*, described as extracted from works of Abū 'l-Wafā' al-Būzjānī (cf. *PL.* ii p. 2) and 'Abd al-Jalīl al-Sikzī<sup>1</sup> and divided into numerous fāsils: *Leyden* iii p. 156 no. 1196 (2) (fol. 4-39).  
 (20) *Jadval i sirtin*: *Rehatssek* p. 12 no. 18, p. 13 no. 19.  
 (21) *Jāmasp-nāmah* (beg. *Sp. Izad ra kih mē ra asrid chunānkih khvāst* . . . a. b. chunān gūyā Jāmasp bandā i . . . *Gushāsb* . . . kih bi-farwāz marā nigāh kardan ba-hāl i in akhārdān), on the influences of the stars and prognostications of future events: *Dharr'ah* v p. 22, *Majlis* 170 (27 fol.).

(22) [*Jāmasp-nāmah*] *Kitāb i Jāmasp fi tarawih' al-andiyā* (beg. *al-H. L. Hazāi 'l-insān ilā tamhīd*), on the conjunctions of the planets and their influence on mankind, as illustrated by the horoscopes of the chief prophets and kings, of whom Chingiz Khān is the last mentioned by name, with an introduction containing a detailed description of the human shapes of the planets, the number of their hands and the emblems they hold: *Blochett* ii 908 (A.H. 741/1341), *Rieu* ii 461a (46 fol. 15th cent.).

(23) [*Jāmasp-nāmah*] *Nushliāh i Jāmasp i hakīm*, an astrological work containing inter alia horoscopes relating to the advent of Zoroaster, Moses, Alexander, Nebuchadnezzar, Jesus and (left blank) the "monarchy" of Islam: *Rehatssek* p. 20 no. 34.

(24) *Jātakābkhāran*: see *Miftāh al-mujīm* below.  
 (25) *Jazā'hir-nāmah*, on astrology: *Dharr'ah* v p. 283 no. 1323 (MS. at Najaf, Khwānsārī Lib.).

(26) *Kadīsān* (*Kitāb* i), (beg. *Sl. i gunāgun Padshāhi*), astrological, by Manlawī Mir . . . [Kir ?] manī [?]: *Leyden* iii p. 154 no. 1191 (A.H. 1137/1724-5, 155 pp.).

(27) *Kanz al-fawā'id fi dhikr al-qawā'id* (beg. *Al-nām i Tu miftāh i dar i ganj i murād*), in a *mugaddamah* and fourteen *mugaddas*, by Malik Mahmūd al-Karrāmī b. Malik Ahmad al-Khwānsārī: *Cairo* p. 512 (166 fol.), *Hamidiyah* 851.

<sup>1</sup> i.e. presumably Abū Sa'īd Ahmad b. M. b. 'Abd al-Jalīl al-Sikzī (cf. *PL.* ii p. 3917).  
<sup>2</sup> Cf. nos. (43) below.

(28) *Kāshf al-daqa'iq*, on astrology, by Sadāsuk'h Kaul b. Kāwāl Rām Kaul: *Asatirah* ii p. 1702 no. 66.  
 (29) *Khāss al-mujīm*, by Khwāshwaght Rāy b. Rihpat Rāy: *Asatirah* ii p. 1700 no. 90.

(30) *Khulāṣat al-'ulūm*, on astrology, by Abū 'l-Husain b. Mahmūd al-Husaini Buḥārī: *Asatirah* ii p. 1700 no. 69 (A.H. 1101/1689-90).  
 (31) *Kitāb al-mujīm ma'khūdh az kitāb i Jadwal i Ahmad b. M. [b.] 'Abd al-Jalīl i Shajart i u Abū Ja'far i Bahārī u Abū Ma'shar i falakī*: *Asatirah* ii p. 1702 no. 76 (A.H. 1113/1701-2).

(32) *Kitāb i abkhawar i zan u shāuhar u muwāṣṣaqat u muhālaṣat i myānāh i ishān*, on predicting the outcome of marriages by astrology: *Blochett* iv 2409 (2) (late 17th cent.).  
 (33) *Kitāb i har'at* (beg. *Aghāz kardīm ba-farukhī u fīrāz u bahthiyarī u ruzgār i guzīdah padid kardan i 'tīm i har'at i 'alam u asfāk* . . .), in twenty *bābs*: *Leyden* iii p. 156 no. 1195 (50 fol. N.d.).  
 (34) *Kulliyat i mujīm*: *Asatirah* ii p. 1702 (A.H. 1211/1796-7).

(35) *Lubāb dar dānistān i usṭurīyāb* (beg. *A. b. in risālah tat nusṣamān ba-Lubāb d. d. i u. mushtamīl bar chihil bāb* . . .), *Bāb i awṣāl dar alqāb 'Ilāqah an-asṭ kīh*: *Browne Pers. Cat.* 327 (5), *Ethé* 2257.

(36) *Majmū'ah i Shāmsī*, on modern astronomy, translated, according to *Ethé*, from the English of W. Hunter: *Ethé* 2953 (23 fol. N.d.), *Rehatssek* p. 40 no. 75.

Edition: *Majmū'ah i shāmsī. The Mejmua Shamsi* . . . a summary of the Copernican system of astronomy [compiled from European sources]. Translated into Persian [by Abū 'l-Khāir b. Ghīyāth al-Dīn] under the superintendence of W. Hunter. <sup>2</sup> A new edition. Calcutta 1826\* (Education Press, 74 pp.).

(37) (*Manzūmah dar har'at*) (beg. *Shukr u minnāt Khudā-yi 'alam ra*), in several fāsils: *Leyden* iii p. 151 no. 1185 (44 fol. A.H. 689/1290).

<sup>1</sup> *Sic*, for *Sijal* (see p. 3917 *supra*).  
<sup>2</sup> 1755-1812, Surgeon in the service of the E.I. Co., Secretary to the A.S.B. and to the College of Fort William, author of a *Dictionary, Hindoostanee and English* (Calcutta, 1808), etc. (see Buckland *Dictionary of Indian biography*, p. 211, and *D.N.B.*).



- (38) *Manẓūmah dar ittisālāt*, in sections varying in metre and rhyme; *Maṣṣḥad* iii, *ṣṣl*, 17, MSS., no. 154 (defective at both ends, beginning *Da'irah* i *ittisālāt* i *gamar* ba-kawākib i *diḡar dar burj* i *Thawr*, 104 foll. Presented by Nadir Shāh).  
(39) *(Manẓūmah dar nuṣṭūm)* (beg. *Chān dāwā'ir ba ngāṣṭan* i *ṭinān* [sic ?] \* *Ḥabṣ* shud bi-shin masir i *akhtarān*; end *War* 'adad *kāwākib* i *abḡṭāsh* *ṭamām* \* *Yak-hazār* ast u *chit* u nuḡ wa-'l-salām: *Cataloghi* iii p. 316 no. 29 (2) (Bibl. Medicea Laurenziana).  
(40) *Ma'rifa* i *'amal bi-'l-usṭurāb*, by 'Abd al-Rahīm b. Aḥmad Ḥusain: *Asatīyah* i p. 820 no. 156.

- (41) *al-Maṣābiḥ al-Sulṭāniyah fi 'l-ab'ād al-nuṣṭūm*-*yah wa-'l-ayrām al-bastīah*: *Browne Suppl.* 1193 (88 foll. a.m. 1250/1834-5).

- (42) *Maḡāh' al-Hind (muntakhab)*: *Asatīyah* ii p. 1704.  
(43) *Maḡāh' al-nuṣṭūm*: *Maṣṣḥad* iii, *ṣṣl*, 17, MSS., no. 170 (defective at both ends, 22 foll.).

- (44) *Mawṭad-nāmah*, on horoscopes: *Rehatssek* p. 38 no. 72 (1).

- (45) *K. al-Mi'rah wa-'l-'ishrīn fi iariḡ jadwal al-sittin* i (beg. *al-Ḥ. l. R. al-'a.*): *Cairo* p. 513.

- (46) *Miftāḥ al-nuṣṭūm*, by Abū 'l-Ḥasan Aḡd̄hī: *Asatīyah* ii p. 1704 no. 71 (a.m. 1271/1854-5).

- (47) *Miftāḥ al-nuṣṭūm* (beg. *Ba'd* az ḥ. u *sp.* i *Shīrīzāh-band* i *Shāms* u *Qamar*), in nine *bābs*, a translation of the (Sanskrit or Hindi ?) *Jalakabharaṇa*: *Lahore Univ.* (a.m. 1247/1831. 14 foll. See OCM. x/3 (May 1934) p. 104).

- (48) *Miḡyās al-afṣḥā li-dāḡi ṣā'at al-nahār*, on the sundial, by M. b. Ilaḥī Bakhsh 'Azīmābādī: 'Azīmābād [i.e. Patna]. [18 ?] ('Azīm al-majābī', 27 pp.).

- (49) *Mi'rāj al-samā' (beg. Sh. u sp. i burān az sarḡad* i *ḡasr* u *ḡiyās Ḥākīmī* *rā rawā-st*), on astronomy, composed by Ḡasīm b. M. Ḥusain at the request of Mirzā M. Ṭāhir majlis-nawīs and divided into two *mugaddamāhs*, fifteen *magālahs* and a *khātimah*: *Rāmṭūr* (Nadīr Aḥmad 254).

- (50) *Mukhl̄ṣas dar bayān i 'ilm i k̄nūṣ i usṭurāb*: see *San'at i usṭurāb* below.

2 CE. no. (20) above.

- (51) *Mukhl̄ṣas dar madḡhal i nuṣṭūm* (beg. *Sp. i bi-g. Mubḡṭ' rā k̄h Kāna 'llāhu wa-ṭam yākūn* . . . *af'af al-'abād* *M. b. N. b. Ḥ. . . mukhl̄ṣas* *d. m. i n.*), elementary astrology by M. b. Naṣīr b. Ḥamzāh al-'Alawī al-Rāzī: *Āyā ṣūṭyah* 2672 (5) (foll. 69-72. a.m. 689/1290. Krause p. 520).  
(52) *(Mukhl̄ṣas dar ma'rifa i ba'di az mansūbāt u iḡṭiyā'at i nuṣṭūm)* (beg. *Ba'd* i ḥ. i *Allāh ta'ālā* u *na't* i *Rasul* *bi-dān-k̄h* *in mukhl̄ṣas* *st* *nuṣṭ* *d. m. i b. az m. . .*), in five chapters, by [?] Ḥusain al-Khāṣṣī known as (*al-musṭahṭir*) *Khāṣṣī* [probably only the copyist]: *Berlin* 5 (5).

- (53) *Mukhl̄ṣas dar ma'rifa i k̄urāh* (beg. *Bi-dān-k̄h* *in mukhl̄ṣas* *st* . . .), in forty-one *bābs*: *Berlin* 326 (3).

- (54) *(Mukhl̄ṣas dar ma'rifa i taḡwīm)* (beg. *Ba'd* i *sp. i bi-g. Khudāwanda* *st* *rā 'azza wa-ḡall*), very short, in three *ḡisṡas*, by M. Sīrāj: *Eṭhe* 2250 (5 foll. a.m. 1019/1610 (1)).

- (55) *Mukhl̄ṣas dar ma'rifa i taḡwīm* (beg. *In mukhl̄ṣas* *st*), in twelve chapters: *Dorn* 317 (5) (foll. 66-74).

- (56) *(Mukhl̄ṣas dar ma'rifa i usṭurāb)* (beg. *Bi-dān-k̄h* *in mukhl̄ṣas* *st* *d. m. i n.* *musṭahṭ* *bar mugaddamāh* u *biṣṭ* *bāb*), by Khidr-Shāh Efendi: *Dorn* p. 306 no. 317 (3) (foll. 26-35. a.m. 809/1406-7), possibly also *Eṭhe* 2256 (1) (a.m. 1056/1646), and *Berlin* 326 (1).

- (57) *Mukhl̄ṣas dar ma'rifa i usṭurāb* (beg. *al-Ḥ. l. . . a. b. bi-dān-k̄h* *in mukhl̄ṣas* *st* *dar ma'rifa i usṭurāb*), in a *mugaddamāh*, eleven *ṣajṡs* and a *khātimah*: *Bodleian* 1507 (foll. 806-876. Circ. a.m. 868/1463-4).

- (58) *Mukhl̄ṣas dar ma'rifa i usṭurāb* (beg. *A. b. bi-dān-k̄h* *in mukhl̄ṣas* *st* *d. m. i n.* *musṭahṭ* *bar mugaddamāh* u *pānzdah* *ṣajṡ* u *khātimah* *amṡa mugaddamāh* *an-ast* *k̄h* *ajṡā wa-rā* [?]): *Āyā ṣūṭyah* 2672 (4) (foll. 65-9. a.m. 689/1290. Krause p. 526), 2617 (3) (?), *Sarāj* 3327 (5) (10 foll. a.m. 703/1303-4. Krause *ibid.*), possibly also *Dorn* 317 (1) (foll. 4-11).

- (59) *Mukhl̄ṣas dar san'at i k̄urāh* (beg. *In mukhl̄ṣas* *st* . . .), in three unnumbered *ṣajṡs*: *Berlin* 326 (4).

- (60) *Mukhl̄ṣas fi ma'rifa al-taḡwīm wa-'l-usṭurāb wa-mawḡāṭi al-ṣalawāt al-k̄hāms wa-'līm al-k̄ām al-*



*nujūm*, in four *qism*s and nine *bābs*, by Jamāl al-Dīn Abū Naṣr Aḥmad b. M. al-Targī<sup>1</sup>: *Leyden* iii p. 147 no. 1176 (30 foll.). (61) *Nujūm al-'ulūm*, an anonymous work on astronomy, astrology, talismans, magic, etc.: **A. Chester Beatty** (A.H. 978/1570-1. See *Rajam*, Calcutta 1927, p. 4).

(62) *Qawā'id i brik'h phal* [spelling?]: **Lahore Univ.** (A.H. 1229/1814, OCM, x/3 (May 1934) p. 105 ult.). (63) (*Qawā'id i tarawirih i mashhūrah*) (beg. *Dhīr i tarikh i Hyr. Bi-dān-kh 'Arab nū*), a short tract on the Zoroastrian ("Qadmi Yazdajardy"), Alexandrine, Farsi and various Hindu eras: **Rehasek** p. 34 no. 64 (4), **Ross and Browne** 256 (4) (transcribed from the preceding MS. in 1281/1864).

(64) *Qirānā i Muḥammad i Bakrānī*: see *Tā'imnah* . . . below (no. 123).

(65) (*Risālah dar 'amal i rub' i muja'yab*), in fifteen *bābs*: **Dresden** 23 (4) (foll. 12-28).

(66) *Risālah dar 'amal i rub' i muja'yab* (beg. al-H. l. . . . in *risālah* *ist* dar ma'rifa i 'amal i rub' i muja'yab kih an-rā rub' al-dastūr khawānah), anonymous, in seventy short *fās*s: **Ivanow** *Curzon* 578 (A.H. 1168/1755).

(67) *Risālah dar a'māl i rub' i muja'yab* (beg. (Bkr. MS.) *H. i bi-mūhāyāt 'Alīmī rā u lū. i bi-ghāyāt Hākīmī rā kih rub' i maskūn ba-'alam i 'ilm i 'ulmā u hīkmat i hukamā*), a tract on the quadrant, by Naṣr [al-Dīn b.] Sīraj [al-Dīn], in a *muqaddamah*, nineteen *bābs* and a *khātimah*: **Banikpur** xvii 1649 (defective. Probably A.H. 1051/1641-2). **Rien** ii 827b (A.H. 1215/1801), and probably also, in spite of differences, **Bodleian** 1545 (4) (*Risālah i rub'iyah*, apparently anonymous, in twenty-one *bābs* (or twenty-two according to the preface), beginning *H. i bi-h. nuar 'Alīmī rā kih rub' i maskūn muḥarrar* gardānīdah ba-'ilm i 'ulmā u hīkmat i hukamā. N.d.).

(68) *Risālah dar a'māl i rub' i muja'yab*: **Peshawar** 1724 (4).

(69) (*Risālah dar bayān i itirīṣāl i kawā'ib*) (beg. *Faṣl d. b. i t. i k.*: *Qirān i Muḥitār bi Zuhāl*): **Calro** p. 513.

<sup>1</sup> Presumably from *Jārg* "wa-hiya qur'ān kabirah miht al-bulādīn min *Isbāh* *alā 'alīna faruḡh minā*" (Sam'ānī fol. 370a, l. 4 from foot. Cf. *Tabat al-Lubāb* p. 108).

(70) (*Risālah dar ha'ar*), by Abū 'I-Faṭḥ b. Abī 'I-Naṣr al-Sa'īdī, dedicated to Amīr Jalāl al-Dīn Bayazīd and divided into a *muqaddamah*, six *ṭabaqah*s and a *khātimah*: **Lahore Panjab Univ.** (A.H. 1279/1862-3. See OCM, x/3 (May 1934) p. 104).

(71) (*Risālah dar ha'ar*), by Ḥusain b. 'Azīm b. Ḥusain al-Isfahānī: **Astghāh** i p. 814 no. 219.

(72) (*Risālah dar ha'ar*), by M. Qāsim munaẓẓim: **Princeton** 439 (vol. i only. N.d.).

(73) (*Risālah dar ha'ar*), in two *maqālāh*s, of which the first contains fifteen *fās*s or *bābs* (?) "sections") and the second twelve: **Leyden** iii p. 151 no. 1186 (acephalous, 28 foll. A.H. 883/1478-9. Cf. *Leyden* v p. 245).

(74) (*Risālah dar ha'ar*) (beg. *Sh. u sp. u h. i bi-q. mar Ṣānī rā kih Naqqāsh*), in a *muqaddamah* and three *bābs*, apparently the work ascribed to Bīrjānī in **Bodleian** 1541 (cf. p. 82 *supra*): **Lahore Univ.** (A.H. 1205/1790-1. 40 foll. OCM, x/3 (May 1934) p. 105).

(75) *Risālah dar ha'ar* (beg. al-H. li-waṭṭiyyih),<sup>1</sup> in a *muqaddamah*, three *bābs* ((1) *dar ma'rifa i ha'ar u shūmārāh i aḡṣāk*, (2) *dar ma'rifa i usūriyāb*, (3) *dar shūmārāh i ha'ar i zamān*) and a *khātimah* (*dar ma'rifa i qiblah u khatirāt*): **Mashhad** iii, fol. 17, MSS, no. 16.

(76) (*Risālah dar ha'ar*), without preface, in a *muqaddamah* (geometry and arithmetic), two *maqālāh*s ((1) astronomy, (2) geography) and a *khātimah* (sidereal distances), by M. Yūsuf b. Ḥusain Khān: **Blochet** iv 2332 (1) (51 foll. A.H. 1117/1705).

(77) *Risālah dar ha'ar* (beg. *Bāb i awwal dar sifa i kurah u dawā'ir u rusūm* . . .), in thirty-four short *bābs* without preface: **Bodleian** 1545 (2) (foll. 78-80).

(78) *Risālah dar ha'arāt u kadkhūdah*<sup>2</sup> u 'a'iyah i 'umr: **Blochet** ii 784 (4) (16th cent.). For similar tracts see *Leyden* iii p. 155 no. 1192, p. 158 no. 1196 (12) (f).

<sup>1</sup> Possibly by 'Abd al-'Alī Bīrjānī according to the catalogue, but this seems improbable.

<sup>2</sup> For the *ha'ar* and the *kadkhūdah*, the two stars which determine respectively a child's fortune (*rizg*) and the length of his life, see A. von Krenmer's *Beiträge zur arabischen Lesographie* under the two words and al-Khāṣṣaṣī *Shifa' al-'a'āl* as well as Kruse p. 469 (5): *Ghāṭar maghāṭah* trans. pp. 132-4, 164-7.



(79) (*Risālah dar 'ilm i mujtām*) (beg. H. i. 'ala 'l-illāq u 'l-h. yi ba-istihqāq Asfīdgarī rā kih az wujūd i fayḡād), on the signs of the Zodiac and similar matters by an anonymous author who mentions the three great masters Khwājah Zahir . . . al-Dīn 'Alī, Khwājah Naṣir . . . al-Dīn Muzaṣṣar and Khwājah Shāraf . . . al-Dīn 'Abd al-Salām : Bodleian 1544 (1) (defective at end. 27 foll.).

(80) (*Risālah dar 'ilm i mujtām*) (beg. H. u sp. i bi-'add Khudāy-rā saḡad kih saḡat 'ih i saḡat 'if), astrology in a *mugaddamah*, three *bābs* and a *khātimah*, by Isḡāq i munnajjim b. Yūsuf i ḡabīb : Bodleian 1548 (foll. 48-58).

(81) (*Risālah dar 'ilm i mujtām*), without preface or author's name, in ten *bābs* ((1) *dar 'ānistān i ḡawā'id i 'ilm i takwīn*, (2) *dar dānistān i khānānah-yi sūtārān*, and so on) : Bodinburg 260 (58 foll. Circ. A.H. 1108/1696).

(82) *Risālah dar ma'rifaat i 'ālāt i raṣād u usṭurāb zua-ghharārah* (beg. al-H. l. R. al-'a. . . a. b. bi-'l-yummi wa-'l-igbāl ḡhūn az risālah i . . . [blank space] farḡh shūdām), in a *mugaddamah* and three *magālāt* containing respectively seven-teen, five and four *bābs* : H. Kh. iii p. 365<sup>9</sup>, Berlin 333(80 foll.), 326 (5) (breaks off in *Bāb* 2 of *Maḡālāt* i). For a *Shārh* i *Risālah i 'ālāt i raṣād* see no. (113) below.

(83) *Risālah dar ma'rifaat i 'a'māl i rub' i muganṣar* (beg. al-H. l. R. al-'a.), in a *mugaddamah*, ten *bābs* and a *khātimah*, by Ḥasan [b. ?] Muḥammad : *Mashhad* iii, fol. 17, MSS., no. 89 (12 foll.).

(84) (*Risālah dar ma'rifaat i kurrah*) (beg. al-H. l. R. al-'a. . . . *Faṣl i awwal dar ma'rifaat i 'amāl bar kurrah kardān*), in twenty-six short *faṣls* : *Bankipūr Suppl.* ii 2324 (11 foll. 17th cent.).

(85) *Risālah dar ma'rifaat i kurrah* (al-H. l. R. al-'a. . . . *Bi-dān-kih in kitāb-i dar ma'rifaat i kurrah kih har kih bar-in 'amāl waḡyif shāwad az usṭurāb mustaḡhni ḡardad*), in thirty *bābs* : *Lahore Univ.* (21 foll. See OCM. x/3 p. 102), *Madrās* ii 637 (43 pp.).

(86) *Risālah dar ma'rifaat i usṭurāb* (beg. *Chānūn ḡuyād Khwājah i Imām . . . al-Dīn . . . Tāj . . . al-Dīn . . . Abū Faḡh . . . Ḥaidar b. al-Ḥusain . . . khawāṣṭam kih andar bāb i ma'rifaat i usṭurāb*

*sukhan* i ḡhān yād kunām), in nine *faṣls*, by Abū 'l-Raṭṭ Ḥaidar b. al-Ḥusain al-Ikhlīf al-Ḡhaznawī commonly called 'Irāqī :

*Bodleian* 1509 (n.d.).

(87) (*Risālah dar ma'rifaat i usṭurāb*) (beg. al-H. l. R. al-'a.), composed by M. b. 'Alī al-Mūsawī at the request of Amīr i Sīḡah-salār i aḡālī Sa'īyid i waḡl al-mī'arm Fakhr al-Dīn Jamāl al-Islām and divided into two *ḡisṡm*, the first in thirty-two short *bābs*, the second in forty : *Bankipūr Suppl.* ii 2325 (breaks off in *Bāb* 36. 17th cent.).

(88) (*Risālah dar ma'rifaat i usṭurāb*) (beg. H. i. bi-'h. u 'l-h. i bi-'add ḡadiri-rā kih ba-bādā' i 'i fīrā), in one hundred *bābs*, by Nār Allāh b. M. Ḥasani Shīshṡart : *Bankipūr* xi 1059 (84 foll. 19th cent., 1060 (50 foll. 19th cent.).

(89) (*Risālah dar taḡawīm*), by 'Abd al-Ḡhaffār Rudmālī, in a *mugaddamah* and two *bābs* : *Browne Suppl.* 1494 (1) (8 foll. A.H. 1064/1654).

(90) (*Risālah dar 'arwāl*) (beg. . . . *dalīl buwad kih 'azīz al-nafṡ u ḡirāmī u rik-baḡh*) : *Ivānow* 1492 (2) (foll. 21-36. A.H. 962/1555).

(91) (*Risālah fi ḡarāḡat al-'ilīfāf wa-ma'dīl al-masīr zua-kaṡfīyat 'urūd al-kaḡāḡib*), by an anonymous author who mentions at the beginning the astronomers Abū 'Alī al-Nasawī and Abū 'Ubaid al-Jūzajānī : *Leyden* iii p. 146 no. 1174 (11 pp.).

(92) *Risālah i jūtīsh*, by Munnshī Bānṡī Rām : *Lahore Panjab Univ.* (A.H. 1229/1814. See OCM. x/3 p. 105).

(93) *Risālah i ma'rifaat i 'a'māl i rub' i mugāyiyab*, by 'Aḡā' Allāh ḡarī : *Asatīyah* i p. 810 no. 72 (A.H. 1259/1843), p. 812 no. 175 (A.H. 1023/1614).

(94) *Risālah i ma'rifaat i taḡwīm i tāmm* : *Asatīyah* i al-'Ra'id : *Asatīyah* ii p. 1700 no. 44.

(95) *Risālah i mujtām*, by S. 'Abd al-'Azīz b. 'Uṡmān by Bīrbal<sup>2</sup> : *Asatīyah* ii p. 1700 no. 50.

<sup>1</sup> One of Ibn Sīnā's pupils : see Brockelmann *Splid.* i p. 828 : *PL* ii p. 3.

<sup>2</sup> = astronomy, astrology (Hindī).

<sup>3</sup> A Hindu name.



seems to have lived in Isfahan and who wrote also a Persian work mentioned in Taeschner's *Futurica-Studien* (*Isfahāna* v (1932) p. 313 : *Istābnī Sarāy* 3483 (20) (10 foll. 8th/14th or 9th/15th cent. Krause p. 515), possibly also *Leyden* iii p. 151 no. 1184 (*M. d. b.* i. v. i. & *h.* i. u. Author's name not mentioned. 8 foll. A.H. 676/1277-8).

(111) *Sartrah* i *jām*, an astrological work on the selection of propitious days abridged from "a Sanskrit book called *Sukub Shaster*" [*Śūpa-śāstra* ?] : *Rehatssek* p. 19 no. 33 (3).

(112) *Sham' al-yagm* (*muntakhab*) : *Asat'yah* ii p. 1702.  
(113) *Sharh* i *Risalah* i *alāt* i *raṣadiyah* : *Asat'yah* i p. 816 no. 129 (A.H. 1033/1623-4).

(114) *Sharh* i *Risalah* i *rub'* i *mujariyah* : *Asat'yah* i p. 816 no. 116.

(115) *Si bāb dar ma'rifat* i *usṭurāb* (beg. *Bi-dān-kih ba-zabān* i *Yāndān* *larzā* *rā* *si'r* *guyand*) : *Kapurt'halah* (see OCM. iii/4 (Aug. 1927) p. 6).

(116) *Si fast dar 'ilm* i *mujum*, stated in the MS. to be by *Khawājāh Naṣir al-Din Ṭusi*, probably through confusion with that author's *Si fast dar ma'rifat* i *taqwīm* (see *PL* ii p. 57) : *Ehḥ* 2254 (1) (acephalous. 33 foll. A.H. 1004/1596).  
(117) *Tabṣirat al-ikhṣān* (beg. *Sp.* i *gardān-asās* i *falak-kiryās* [insert *Malik* i *kibrīyā* ?] *rā* *kih mas'ā'il* i *anyum*), on astronomy, etc., in twelve *mir'ās* : *Tashkent Acad.* i 523 (61 foll. A.H. 1196/1781).

(118) *Ṭāl'-nāmāh* : *Asat'yah* ii p. 1702, nos. 96, 94, 85.  
(119) *Ṭāl'-nāmāh* i *zanān*, on the influence of the signs of the Zodiac on the character of women : *Blochet* iv 2410.

(120) (*Tamīm*) (beg. *H.* u. *th.* *mar* *Kīndawand* u. *Afridah-gār* [sic] *rā* *sl.* u. *sp.* *Khāliq* i *Lail* u. *Nahar* *rā*), on Indian astrology and magic : *Ehḥ* 2269 (much damaged. 91 foll.).

(121) *Taqwīm* i *bastān*, the opinions of certain eminent Parsees of Bombay on the adoption by the Persian Government of the old Parsee calendar : *Bombay* 1926\* (British India Press. 16 pp.).

(122) *Tashrīh dar pargār* (beg. *Sh.* u. *sp.* i *br-g.* *Khāliq-rā kih pargār* i *afṭinsh* i *falak* i *dawwar*), by an author whose name has been erased (possibly Qāsim 'Alī Qā'im : see *PL* ii p.

(97) *Risalah* i *mujum*, by *Jamāl al-Din 'Abbās* : *Asat'yah* ii p. 1700 no. 73.

(98) *Risalah* i *rub'iyah* : see *Risalah* dar *a'māl* i *rub'* i *mujariyah* (no. (67) above).

(99) *Risalah* i *sa'd* u. *nahs* : see *Tawakkeul-nāmāh* i *hafiah* below.

(100) *Risalah* i *samt* i *qiblah*, by *Sh.* 'Abd Allāh : *Asat'yah* ii p. 1118 no. 59 (under *Fiqh* i *Hanaṭi*).

(101) (*Risalah* i *samt* i *qiblah*) (beg. *H.* i *bisṭar* u. *th.* i *br-shummr* *mar* *hadr* i *Malik* *rā* *kih asbāb*), on the *gan'ah* i *kurah*, etc., in unnumbered *fasts*, by 'Alī al-Jalī al-Rāmi al-Ḥasani : *Berlin* 326 (2).

(102) (*Risalah* i *samt* i *qiblah*) (beg. *al-H.* l. *wa-l-s.* . . . a. b. in *bāb* *ast* *dar* *'ilm* i *adillah* i *qiblah*), in seven *fasts* : *Berlin* 3 (3) (1 fol. Old).

(103) (*Risalah* i *samt* i *qiblah*) (beg. *Dar* *ma'rifat* i *jihat* i *qiblah*. *Bi-bāyad* *dānisi kih* *jal* i *Makkuh* *az* *Jazā'ir* i *Khālidā*), with a diagram for Yazd : *Blochet* ii 772 (6) (early 17th cent.).

(104) *Risalah* i *samt* i *qiblah* (beg. *H.* i *br-h.* u. *ghāyāt* u. *sp.* i *br-g.* u. *nihāyat*) : *Ivanow* *Curzon* 576 (5 foll. A.H. 1005/1597 (1)).

(105) *Risalah* i *taqwīm* (beg. *H.* i *br-h.* *Ma'bād* *rā* *'azumāt* *kibrīyā* *ulu* *rasād*), in twelve sections and a *khatimah* : *Bihar* 220 fol. 424 sqq. (17th cent.).

(106) *Risalah* i *taqwīm* (beg. *In* *risalah* *ist* *dar* *dānistān* i *taqwīm* *mushāmmal* *bar* *shān* *zādah* *bāb*) : *Vatican Pers.* 67 (14 foll. 17th cent. Rossi p. 90).

(107) *Risalah* i *tashrīh* i *shafag* i *subh*, by *Shah Yūsuf Ḥusain Makki Qadiri* : *Asat'yah* ii p. 1700.

(108) *Sa'adat-nāmāh*, on astrology, in twelve *bābs* : *Blochet* iv 2406 fol. 72 sqq. (A.H. 1041/1632).

(109) *Ṣad bāb dar usṭurāb* (beg. *al-H.* l. . . . a. b. in *mushāmmal* *bar* *sud* *bāb*) : *Ivanow* 1500 (4) (late 18th cent.).

(110) *K.* i *Sart'at al-usṭurāb* (beg. *al-H.* l. . . . *In kitābi* *ast* *mushāmmal* *dar* *bayān* i *'ilm* i *khūṭ* i *usṭurāb*), by *Abū 'I-Burāḥ* *As'ad* b. *Abī 'I-Raḍā* ii b. *Khālid* *al-'Ijī*, who

\* *al-'Aghā* according to Krause.



50, where some other MSS., apparently of this work, are mentioned): *Dhāt'ah* iv p. 188, *Mashhad* iii, fsl. 17, MSS. no. 39 (154 foll. A.H. 1067/1656-7).  
 (123) *Tatimmat* i *Qirānāt* i *Muḥammad* i *Bakrām* (beg. al-H. I. R. al-'a. . . . a. b. in *risālah* *Tatimmat* . . . . *ast*), on conjunctions in the years 860/1455 to 1080/1669 (so Bkp. cat.), or in "806, 807, 810, 827, 847, 849, etc." (so Blochet): Blochet ii 784 (3) (16th cent.), *Bānkipūr* xi 1054 (7 foll. 17th cent.).  
 (124) *Tawākuḥ-nāmāh* i *ḥaṣṭah*, or *Risālah* i *sa'd u nahis* (beg. *Mi bayad kih har karī*): *Madrās* i 255 (f) (6 pp.).  
 (125) *Tawāḥ* i *maṭwāhid al-insān*, in twenty-two chapters: *Cataloghi* p. 316 no. 29 (3) (foll. 116-32. *Bibl. Medicea Laurenziana*).

(126) (*Tawāḥ* i *milād*) (beg. al-H. I. R. al-'a.): *Mashhad* iii, fsl. 17, no. 135 (28 foll. Presented in 1166/1753).  
 (127) *Tuḥfat al-'awārif*, elementary astrology, in verse (at any rate as regards Blochet iv 2159 (5)), said to have been composed by Buzurjmihr at the instance of Khusrāw Anshirwān for the guidance of his son Hurmuz: Blochet iv 2159 (5) (17th cent.), 2408 (2) (A.H. 1145/1732).  
 An untitled astrological work in prose ascribed to Buzurjmihr is *Rosen* Institut 108 (5) (beg. al-H. I. R. al-'a. wa-'l-'āqibat . . . . a. b. in *risālah* dar *bāb* i *risālah* [sic] i *ḥakīm* *farmād* *bayad kih nām* [sic] *kege*) i *Khawāṣṣ* *Abuzurjmihr* i *ḥakīm* *farmād* *bayad kih nām* i *u nām* i *midar* i *u ba-ḥisāb* i *abyad bi-ḡirād*).  
 (128) *Tuḥfat al-ustād* [sic, for *al-ustādih*] (beg. *H. mar* *Mahmūd* *rā-si kih mahāmūd*), directions for finding the *qiblah*, by Abū 'l-Qāsim, known as (*al-mashhūr bi-*) *Buḡrāḥ*, Samargandī, who dedicated the work to his teacher Yūsuf Qarabāghī: *Bombay* Univ. p. 260 no. 181 (foll. 71-7. *Auto-graph*, written at *Kābul* dar *sal* i *hazār u sal* [sic] u *nah*).  
 (129) *Za'ichāh-nāmāh*, by Kirpā-Rām K'hairī: *Lahore* Panjāb Univ. (A.H. 1247/1831. See *OCM*. x/3 p. 105).  
 (130) *Ziy*, an unidentified fragment: *Gotha* *Arab*, cat. v p. 439 no. 38\* (31 foll.).

\* *Khair* is the Hindi form of the Sanskrit *Khairya*, the name of the second (the military) caste among the Hindus.

(131) *Ziy* i *manẓūm* (beg. *Ḥand bi-ḡayam bi-'adad* *mar* *Kāḥiq* i *ḡim u baḥar*): *Cairo* p. 528.  
 (132) *Ziy* i *ḡailāṣān*: *Leyden* iii p. 147 no. 1175 (defective. 7 foll. Circ. A.H. 610/1213-14).

# D. GEOGRAPHY, ETC.

[Some of the works already mentioned under *History* (*PL* i pp. 61-780, 1185-8, 1229-1334), especially those dealing with particular provinces or towns (e.g. pp. 348-66, 650-780, 1291-1300, 1323-34), and under *Biography* (*PL* i pp. 781-1185, 1334-55), especially *Biography*: *Ambassadors* (*PL* i pp. 1066-71), *Biography*: *Places* (*PL* i pp. 1111-26, 1352-3) and *Biography*: *Travellers* . . . . (*PL* i pp. 1138-62, 1354-5), contain geographical information, and some of those recorded under *Astronomy* and *Astrology* (*PL* ii p. 35 onwards) are also in part cosmographical or geographical. A few of the more important are referred to again briefly in the pages that follow.]

Willber = *Recent Persian contributions to the historical geography of Iran*. [By] Donald N. Wilber (in *Archaeologica orientalia in memoriam Ernst Herzfeld*, New York 1952, pp. 267-78).

179. Abū Zaid Aḥmad b. Saḥl al-Balḥī, born about 235/849-50 at Shāmisiyān, a village near Balḥ, studied at Baḥḍād under Ya'qūb b. Ishāq al-Kindī (for whom see *Encyc. Isl.* under Kindī; Broeckelmann i 209, *Spīd.* i 372-4; etc.), and died, probably at his birthplace, in 322/934 (see *Fihrist* (Cairo 1348) pp. 198-9; (in *ZDMG*. 25 (1871) pp. 42-58), pp. 53-6; *Encyc. Isl.* under Balḥī (Huart); *Ḥudūd al-'ālam*, tr. Minorsky, pp. 15-18; Broeckelmann i p. 229, *Spīd.* i p. 408; etc.). His works, said to have been sixty in number and doubtless all in Arabic, included a work on geography entitled probably *Suwar al-aḡālam* and composed apparently in 308/920-1 or 309/921-2 (see *ZDMG*. 25 (1871) p. 49). This work seems to be lost in its original form but a second and much enlarged edition is preserved (according to the conclusion reached by de Goeje) in the *Masālik al-mamālik*



written between 318/930 and 321/933 by Abū Ishāq Ibrāhīm b. M. al-Fārisī al-Iṣṣāḥī, concerning whom no biographical details are known.

*Masālik al-mamālīk* (beg. al-Ḥ. l. Mubdī' al-N'ām wa-Waṭi al-Ḥand . . . a. b. faṭmī ḥakartī fī kitābi ḥadīḥa aḡālim al-ard' ala 'l-mamālīk), an Arabic geography: for MSS. and editions see Brockelmann i p. 229, *Spald.* i p. 408; etc.

Persian translations, abridgments, or adaptations: (1)

*Tarjamat al-Masālik wa-'l-mamālīk*<sup>1</sup> (beg. al-Ḥ. l. Mubdī' al-N'ām wa-Waṭi al-Ḥand . . . a. b. ḥ. g. khudawand i sukhan

*kih murad i ma*): Ḥ. KH. v p. 509, Blochet i 654 (defective at

both ends, Early 16th cent.), 655-6 (both 18th cent.), Rawan

Koshk 1646 (A.H. 1075/1664-5, 20 maps. See Ritter in *Der*

*Islam* xix/1-2 (1930) p. 56), *Avā ḡōṭyāh* 3156 (n.d. See Ritter

*ibid.*), Leningrad Acad. i (Mikukho-Maklai) pp. 12-13 nos. 1

(A.H. 1164/1751), 2 (very defective, Early 19th cent.), *Ethé*

707 (old, but defective), *Eton* 55, *Flügel* ii 1271.

English translation<sup>2</sup> (and, in Appendix, No. 1, pp. 283-7,

the original Persian of a few passages): *Kitāb i Masālik u*

*mamālīk taṣnīf i Ibn i Ḥawqal. The Oriental Geography of Ibn*

*Hawqal* . . . Translated from a Manuscript in his own Possession,<sup>3</sup>

*collated with one preserved in the Library of Eton College, by Sir*

*William Ouseley*<sup>4</sup> . . . London 1800<sup>5</sup>.

Maps: K. Müller *Mappae arabicae*, i-v, Stuttgart 1926-31.

(2) *Dībāḥāh* (beg. *Hazarān* ḥ. u ṭh. u sh. u sp. *Khuday-rā*),

<sup>1</sup> This title is given, ostensibly at least in the translator's own words, at the

end of Flügel ii 1271. The colophon of that MS. describes it as a work of Nasir

al-Dīn Ṭāṭ. According to the colophon of the Leningrad Acad. MS. C 610

(Mikukho-Maklai i) the translator was Abū Ṭ. Ḥabāsh M. b. Ṣa'īd (or Ṣa'd,

or Sa'īd) b. M. Naḥḥiqwān known as Ibn i Ṣawwāḥ (who in the time of Shāh

Abbas (A.H. 987-1038/1587-1629) translated the magical work *Ḥall al-muḥḥalāt*

p. 12, Edwards col. 684 (Tāmān), *Dāḥarāh* vii p. 74, and, for other translations,

Edwards col. 133 (Aṣar), *Ethé* 2804 (2)).

<sup>2</sup> Beg.: 'Praise be to God, the origin of all good! and may the blessing of

God be on Mohammed, the Prince of Prophets! Thus says the author of the

work: "My design . . ."

<sup>3</sup> 212 pp., lacking the last leaf and purchased "about three years ago":

see Ouseley's trans., pp. iii vii, 281. This MS. is not among the Ouseley MSS.

in the Bodleian, which are the collection of Sir William Ouseley's brother, Sir

Core Ouseley (1770-1844: see *DNB*, and Buckland's *Dictionary of Indian*

*biography* p. 324).

<sup>4</sup> 1767-1842: see the *DNB*.

"a somewhat abridged but otherwise rather close translation" (Rieu) undertaken at the command of Abū Ṭ. Maḥḥīr 'Alī Khwājah b. M., Amir of Jand, near Bulḥāra, [at some date subsequent to 616/1219, when Jand was taken by Jachī Khān and placed under the rule of 'Alī Khwājah] by an anonymous writer<sup>1</sup> who supposed the original to be the *Asḥkal i 'alam* of Ṭabānī<sup>2</sup>: Rieu i 415 b (lacunae, 19 maps. Baghdad, A.H. 1251/1835-6), 417 b (same lacunae, 19 maps. Kabul, A.H. 1256/1840).

(3) *Suwar al-buldān* (i) (beg. *Sh. u sp. i bi-h. u iḥṣā Khudā-*

*wandī ra*), a translation made by M. b. As'ad b. 'Abd Allāh<sup>3</sup>

at the command of the Sulṭān i a'zam . . . Qazān b. al-Amīr

al-Kabīr . . . Tūkutīmūr: *Bodleian* 396 (autograph, A.H. 670/

1272(i). Ouseley 373, acquired at Shirāz in September 1811).

(4) [*Tarjamaḥ i*] *Masālik al-mamālīk*<sup>4</sup> (beg. al-Ḥ. l. l. ṭ.

*kh. al-samāwāt wa-'l-araḍīn* . . . a. b. ḥ. g. jāmi' i in suwar kih

*ghān* 'unwī ba-siyāḥat u saḡar ḡudhārānīdām<sup>5</sup>): *Götha* 36 (120 foll.,

the first seven, being supplies dated 1014/1606, 20 maps. Cf.

*ZDMG*, 25 (1871) p. 52).

Extracts: J. G. L. Kosgarten *De Mohammed Ebn Batūta* . . .

*ejusque ueneribus commentatio* . . . Jena 1818<sup>6</sup>, p. 28 sqq.

(5) MSS. unidentified: *Browne* Coll. K. I (*Suwar al-aḡālim*,

defective at both ends), *Browne* Suppt. 839 (Ṣ. al-a. A.H. 1083/

1672-3), *Leningrad* Univ. nos. 149, 281 (*Salemann-Rosen* p. 19),

*Masḥad* iii, fol. 17, MSS., no. 178 (*Masālik u mamālīk*, defective

at both ends, beg. . . . *Islam mullk i 'Chin ast* and ending u *dar*

*in ḥudūd ghānīn kuh-hā dīgar nīst*. Described as composed after

308 and before 322 but as containing in the notice of Qazwīn

a reference to 898 as the current year), *Tashkent* Acad. i 691

(*M. al-m. Defective at end. 17th cent.*).

<sup>1</sup> Apparently called 'Alī b. 'Abd al-Salam in a clumsily worded subscription

in the later of the two MSS. described by Rieu.

<sup>2</sup> For Ṭabānī see *A false Jaḥāz* by V. Mirowsky in *BSOAS* xiii/1 (1949)

pp. 89-96, and the authorities there cited.

<sup>3</sup> i.e. evidently M. b. As. b. 'A. A. Ḥanāṭī Ṭustarī, for whom see *PL* i

pp. 162, 1250<sup>7</sup>.

<sup>4</sup> So in the preface.

<sup>5</sup> Cf. Isfahānī, ed. de Goepf, p. 2 n.b., where 84 lines are quoted from the

beginning.



180. **Abd al-Rahmān b. 'Umar al-Māhūr** bi-**Abi 'l-Husain al-Sūfi**, given in the Cairo catalogue as the author of the *'Aḡā'ib al-mukhlīḡat* described below, is presumably identical with the author of the *ḡaww al-kawākib* (*PL.* ii p. 41), but whether he is really the author of this *'Aḡā'ib al-mukhlīḡat* and whether that is the correct title are matters for further investigation.  
*'Aḡā'ib al-mukhlīḡat* (beg. *Sp. u al. az 'adad u hiṣāb afṣān*): Cairo p. 506 (A.H. 1043/1633. 138 foll. Pictures).

181. The *Hudūd al-'ālam* was begun in 372/982-3 during the reign of **Abū 'l-Ḥārith M. b. Aḥmad**, the Rāḡhūnīd ruler of Gūzgūn or Gūzgānān (Jūzjān or Jūzjānān), by an author who does not mention his name.

*Hudūd al-'ālam* (beg. *Sp. Khuday i Tawana [-yi] Javid nāmah* of **M. b. Najib Bakrān**, (2) a short treatise on music by **M. b. Maḥmūd b. M. Nishāpūr**, (3) **Rakār al-Dīn al-Rāzī's Jam' al-'ulum**. Formerly in the possession of Major-General **A. G. Toumanoff**).

Editions: (1) *Hudūd al-'ālam*, **Rukopis' Tumanakogo. Svedenem i ukazatelem V. Bartol'da** [a facsimile with introduction and index by **W. Barthold**], **Leningrad 1930\***.

(2) *Gah-namah i 1314 ta'rif i Sayid Jalal al-Dīn i 'Tih-rānī hān-i kīlāb i Hudūd al-'ālam min al-mash'iq ilā 'l-maḡhrib kīh ba-sal i 372 Hijrī i Qamar-i ta'rif ḡhūdā u yid i siwsum i Tārīkh i jahān-gushāy i Juwainī hān-i Tārīkh i Malāhidāh, Tih-rān 1352/1933†.*

English translation: *Hudūd al-'ālam*, "The regions of the world," a Persian geography . . . translated and explained by **V. Minor**, *With the preface by V. V. Barthold* († 1930) translated from the *Russian* . . . **London 1937†** (**Gibb Memorial Series**, N.S. xi).  
 Addenda: *Addenda to the Hudūd al-'ālam*. By **V. Minor** (in *BSOAS*, xvii/2 (1955) pp. 250-70).

182. For the *Fārs-namah*, a history and geography of **Fārs** written by **Ibn al-Balīḡ** at the command of **Ḡhiyāth al-Dīn**

**Muḥammad** the **Saljuqīd** (A.H. 498-511/1104-17), see *PL.* i, pp. 350-1.

183. The author who wished to perpetuate his memory by writing the *'Aḡā'ib al-mukhlīḡat wa-ḡharā'ib al-manjūdāt*, but whose name seems to be absent from the preface in all MSS. hitherto described, includes in his description of **Hamādān** a passage (quoted in the *Bihar* cat., p. 71), which implies that he was born and lived in that town. Some passages from his work are quoted in the *'Aḡā'ib al-dunya* (cf. p. 124 infra) as from the *'Aḡā'ib al-mukhlīḡat* of **Najīb Hamādānī** (see *Leningrad Acad.* i (Mikukho-Maklāi) p. 242-19, where it is stated that in both works the passages do in fact agree). **H. Klp.**, who gives the date of composition as 555, calls the author **M. b. Maḥmūd b. Aḥmad al-Ṭūsī al-Salmānī** and in the *Browne MS.* (but presumably not in the text) the work is "ascribed to" **M. b. Maḥmūd b. Aḥmad** "at-Ṭūrī" (? at-Ṭabārī) "al-Salmānī."

*'Aḡā'ib al-mukhlīḡat wa-ḡharā'ib al-manjūdāt*, a cosmography dedicated to the **[Saljuqīd] Sulṭān Ṭuḡhrīl b. Arslān b. Ṭuḡhrīl**, who reigned from 571/1175 to 590/1193, divided into ten *rukus* (according to **Browne**, (1) angels, spirits and celestial bodies, (2) fire, meteors, lightning, rainbows and winds, (3) the earth, waters and mountains, (4) notable cities, countries and buildings, (5) trees, (6) talismans, buried treasures, and the tombs of famous kings and prophets, (7) the psychology, vanity and races of man, prophetic miracles, the natural sciences, especially alchemy and medicine, predestination and the resurrection, (8) the Jinn, and various diabolic creatures, (9) wonderful birds, (10) wonderful beasts and reptiles, concluding with an account of seventy-two devils or demons and the talismans appropriate to each)† and preserved in MSS. of which the opening words and the style do not always agree: **H. Klp.** iv p. 188 (beg.

\* Gotha 35 fol. 1b: u nām i muḡannīy ba-d-an baḡt bi-mahād.

† The same title as that chosen in the next century by **Qazwīnī**.

‡ Possibly al-Ṭabārī (or al-Ṭabārī): cf. *PL.* i p. 125221.

§ The headings ((1) *fi 'aḡā'ib al-afṣān al-'alīyah*, (2) *fi 'aḡā'ib al-'alīyah* *bas al-asnād wa-'l-ard*; etc.) are given in the *Berlin cat.* p. 306 and in the *Vienna cat.* ii p. 514, and more fully in Persian from the preface in the *Gotha cat.* pp. 59-60.



*Ĥ. i bi-ĥ. Khāliq(i) rā kih), Berlin 344\* (p. 1058) (beg. Sp. mar Khudayī rā kih mā rā ba-ma'rifat i khwud binā gardānīd u mā rā az gairah i āb padīd āward. A.H. 685/1286 in part (fol. 166, end of *Rukn* 4, to fol. 261, end of work)), 344 (beg. al-Ĥ. l. R. al-'Ā. . . . Sp. mar *Āfrīdgar* i 'Ālam rā kih kaffah i manūjadat bar ĥasab i *iradāt* i *khawsh bi-y-āfrīd*. A.H. 931/1525. PICTURES), Blochet ii 814 (A.H. 790/1388. PICTURES described in *Revue des bibliothèques*, 1898, p. 142), *Flügel* ii 1446 (beg. Sp. . . . gardānīd, as in Berlin 344\*, A.H. 835/1431), *Calro* p. 505 (beg. as in *Ĥ. Kh. A.H. 975/1567-8. PICTURES), Bahār* 97 (beg. Sp. . . . padīd āward, as in Berlin 344\*. A.H. 1025/1616 i PICTURES), Browne Coll. K. 6 (beg. *Ĥ. u sp. Khuday rā kih girat i mā rā az gairah i āb bi-nigāsh* u *ba-khwad i khwud bar mā thānā gufl*. A.H. 1085/1674-5), *Leningrad Acad.* i (Miklukho-Maklai) pp. 22-29 nos. 12 (beg. Sp. an *Khuday rā kih 'ālam bi-y-āfrīd u bant Ādam rā bar guzīd u gufl*. 17th cent.), 13 = Rosen Institut 24 (beg. Sp. . . . padīd āward, as in Bahār 97, then u *ba-khwad i khwud bar mā thānā gufl*. A different recension. Defective. Bad MS. Late 17th cent.), *Bodleian* 405 (beg. *Sh. u sp. Khudāwandi rā kih wuyūd i mā az mawṣi'at khāk i tirah padīd kard*. Fol. 31-83, apparently therefore an abridgment), *Götha* 35 (beginning not quoted by Pertsch but stated by him to agree neither with the Vienna MS. nor with *Ĥ. Kh.* Not very old).  
 Descriptions: (1) *Mélanges asiatiques* vi (St. Petersburg 1873) pp. 364-81, (2) Bahār pp. 70-4, (3) N. D. Miklukho-Maklai *Geograficheskoe sochinenie xvi v. na persidskom yazyke* (in *Uch. zap. Instituta Vostochnovedeniya Akademii Nauk SSSR*, ix, 1954, pp. 186-8).*

184. The Arabic original of the *Fadā'il i Balḥ* was composed in 610/1213 by an author whose name, suspiciously inserted over an erasure in the unique MS. of the Persian translation, is given as *Shūh al-Islām Abū Bakr b. 'Abd Allāh [b. i] 'Umar b. Dawūd al-Wā'iz* *Ṣalt al-Dīn al-Balḥī*. A MS. dated 676/1278 came into the hands of the Qādī Majlis i 'alt Ṣadr i kabir *Rajhr al-Dīn Abū Bakr 'Abd Allāh b. Abī 'l-Farid al-Balḥī* (whose name likewise is suspiciously substituted for some name erased) and as his command it was translated into Persian by an anonymous

mous writer for the benefit of those who (like the *qāḍī*!) were ignorant of Arabic.  
*Fadā'il i Balḥ*: see *PL* i p. 1296.

185. *M. b. Naḥb Bakrān*.  
*Jahān-nāmāh*, in twenty short *fāsi*, dedicated to the *Khwarazm-Shāh 'Alā' al-Dīn M. b. Takāsh* (A.H. 596-617/1200-20): *Leningrad Acad.* i (Miklukho-Maklai) p. 29 no. 14 (fol. 16-27a of the Tumansky MS. (cf. *PL* ii p. 120<sup>18</sup>). A.H. 663/1265, Cf. Barthold *Turkestan*, G.M.S. 1928, p. 36; *Hūdud al-'ālam*, tr. Minorsky, preface, p. vii), Blochet iv 2041 (2) (fol. 164-235, acephalous, A.H. 833/1430).  
 Extracts: Barthold *Turkestan v epokhu mongol'skago nashe-stviya*, i (St. Petersburg 1900), Teksty, pp. 81-2.  
 For some references to Russian periodicals see Miklukho-Maklai's catalogue.

186. *Shāraf al-Dīn [i] M. b. Mas'ūd al-Mas'ūd*: see *PL* ii p. 51.  
*Jahān-dānīsh*: see *PL* ii p. 51.

187. The author of the '*Āḡā'ib al-dunyā*' (unnamed in the acephalous and prefaceless Leningrad MS., but called *Abū 'l-Mu'ayyad Abū Muṣṭafā al-Balḥī* in the evidently spurious exordium of the Browne MS.) lived in the twelfth and thirteenth centuries and composed his work probably in the twenties of the latter century, not earlier at any rate than 617/1220. He seems to have lived under the Ilidgizid Atabaks of Adharbayjan (A.H. 531-622/1136-1225) and had visited various places in Adharbayjan as well as Armenia, Arabian Irāq, the Hijāz, Tabaristān and possibly India. He was at one time a prisoner in Georgia. The spurious exordium of the Browne MS. says that the work was composed for *Abū 'l-Qāsim Nāḥ b. Mangūr* [the Samānīd, A.H. 366-87/976-97].

The date 665/1266-7 given by Blochet as that of the completion of the work by the author is presumably a date of transcription reproduced in a later MS.  
 This title occurs on fol. 188b (presumably at the beginning of "Part II") in the Leningrad MS. The work is called '*Āḡā'ib al-dunyā*' in the spurious exordium of the Browne MS., but '*Āḡā'ib al-dunyā*' seems to occur elsewhere in that MS., since Browne gives it as an alternative title.



'*Ajā'ib al-dunyā* (beg. (spuriously) in the Browne MS.:

*Risālah* i 'Ajā'ib al-ashghā min kalām i Abū Muw' al-Balkhī . . .

*Bi-smi 'Alah* . . . *Ch. g. Abū 'l-Mu'ayyad A. M. i B. . .*

*kih marā az lifi haqas i gardidan i 'alam* . . . *Aghāz i kitāb.*

*Ch. g. A. M. i B. kih dar Hindustān dirakht-i-s)*, short anecdotes

relating to marvels in India, Spain, Rūm, Syria, Tabaristan,

Bukhārā, etc., followed, at any rate in the Leningrad MS. [fol.

188 b-228 b], by a second part containing short accounts of

places alphabetically arranged (the chief authority being Naṣīb

Hamadāni [cf. *PL* ii p. 121], but original matter of value is

included in the work): **Leningrad** Acad. i (Miklukho-Maklai)

p. 32 no. 15 (fol. 87-228, defective at both ends, beg. *ba-jā* [sic

*lege* ?] *na-mihād az miyān i dirakht na-tuwānand āmadān*, ending

*parwasash az hūkumāt u 'ulamāt khālī na-bāshād*, in the descrip-

tion of Hamadān. 17th cent.), **Browne** Coll. G. II (12) (2)

= Houtum-Schindler 42 (2) (fol. 44-72. Modern).

Descriptions: (1) *Mélanges asiatiques* ix (St. Petersburg

1880-8) pp. 493-4, (2) N. D. Miklukho-Maklai *Geograficheskoe*

*sochineniye xiv v. na persidskom yazyke* (in *Uch. Zap. Inst. Vost.*

*Akad. Nauk SSSR*, 1954, ix pp. 175-96, with extracts in facsimile,

pp. 214-19, and Russian translation of the extracts, pp. 196-

210).

188. **Zakariyā** b. M. b. Maḥmūd al-Qazwīnī, born at Qazwīn

circa 600/1203-4, was living at Damascus in 630/1232-3 and

met Ibn al-'Arabī [who died there in 638/1240]. In the reign of

al-Musta'ṣim, the last 'Abbasid Caliph (640-56/1241-58), he

was *Qaṭī* of Wasīf and al-Hillāh. He died in 682/1283.

[Ibn Taghribirdī *al-Maḥal al-sāfi* (Wiet's summary, no. 1042):

Abd al-Ra'uf al-Munawwī *Ṭabaqāt* (= *al-Kawākib al-durrīyah* ?)

(passage quoted at beginning of a Paris MS. of the *Alḥār al-*

*biḥād* [de Siane 2236]); Broeckelmann i p. 481, *Spbd.* i pp. 883-3;

*Ency. Isl.* under Kazwīnī (M. Streck); etc.].

1. '*Ajā'ib al-makhlūqāt wa-gharā'ib al-mawjūdāt*,

a cosmography in Arabic divided into four *muqaddamās* and two

*maqālās* ((1) *fī 'l-wuṣūṭ*, on the spheres, stars, time, (2) *fī*

*'l-nuṣṭ*, on the elements, minerals, plants, animals), and

existing in at least four<sup>1</sup> different editions ((1) without dedica-

tion (MSS.: Munich 464 (dated 678/1280), Ahlwardt 6161-2,

Rieu Arab. Suppl. 698-9, etc.), (2) enlarged and dedicated to

'Alā' al-Dīn Juwainī, for whom see *PL* i pp. 260, 1272 (MSS.:

Götha 1506-7, etc.), (3) distinguished by two additional *nagārs*

(on the *asna' al-nās* and the *sināt*) in the chapter on mankind

and extant apparently in Persian only (MSS.: Flügel 1438-9,

etc. (see below), (4) a later recension of no. (3) with additional

matter from various sources, adopted by Wüstenfeld as the main

basis for his edition (Göttingen 1847\*) : H. Kl., iv p. 188,

Broeckelmann i p. 481, *Spbd.* i p. 882.

Persian translations<sup>2</sup> : (a) without the translator's name

or any statement that it is a translation, beginning with the Arabic

doxology of the original (*Al-'azannatu laka* etc.) and containing

in the author's preface his name in the form Zakariyā' b. M. b.

Maḥmūd al-Kāminī al-Qazwīnī as well as a dedication (absent

from some of the MSS.) to 'Izz al-Dīn Shāhpu'r b. 'Uṭmān :

**Bankipur** vii 634 (1) (lacks dedication. A.H. 840/1436), **Princeton**

65 (A.H. 865/1460), **Flügel** ii 1438 (inscribed *Tuḥfat al-gharā'ib*,

A.H. 897/1492), 1439 (A.H. 948/1542. Good MS.), **Rieu** i 462 b

(A.H. 965/1558), 463a-464b (5 copies, two of 16th cent.), **Browne**

Pers. Cat. 126 (A.H. 974/1566. Prefixed to the Arabic doxology

is a Persian preface beginning *H. i bi-h. Khālīq ra kih 'ajā'ib i*

*makhlūqāt i 'alam*), **Berlin** 345, 346 and 346\* (p. 1059) (the last

old), **Bloch** ii 807-12 (six copies, one 16th-cent.), **Bodleian** iii

2506 (A.H. 1007/1599), i 397-8, **Edinburgh** 362 (lacks dedication,

17th cent.), **Leningrad** Acad. i (Miklukho-Maklai) pp. 34-6

nos. 16 (17th cent.), 17, **Ivanow** Curzon 88 (lacks dedication),

**Etbe** 712-13 (both lack dedication), **Ross-Browne** 279, **Mehren**

p. 10 no. 19 (calligraphic MS.).

Editions : [**Ṭhrān**] 1264/1848° (234 foll. Illustrations. This

edition, however, not yet adequately described, may be of a

different translation) : **Ṭhrān** (*ba-sa'y u ihtimām i Hājī M. Naṣir*

*i Khwansār, dar kar-khānah i Karbalā' M. Ḥusain*), 1283/

1866-7† (pp. 269, [3]. Beginning : *Ya Wāḥib al-'uqul wa-Dhā*

<sup>1</sup> See J. Ruska's *Klassifikation* (in *Der Islam* iv (1913) pp. 14-66 and 236-62), where four editions are distinguished on the basis of an examination of the

chapters relating to minerals and mankind.

<sup>2</sup> The classification which follows is merely tentative.



[sic] *l-mann wa-l-mam Fa'ir al-samawad wa-l-ard* . . . *Shāpur* *hānduka*. Contains dedication to 'Izz al-Dīn . . . *Shāpur* [so, without *ihn 'Uthmān*]. Numerous illustrations.<sup>1</sup>

(b) Shorter, more archaic in language, and agreeing more closely with the Arabic than that dedicated to *Shāpur* b. 'Uthmān and giving the author's name in the form M. b. M. b. M. al-Qazwīnī:<sup>2</sup> *Rien* ii 464 (lacks first page. A.H. 845/1441).

(c) Agreeing closely with the Arabic text and beginning *al-H. l. Mubd' al-'uqul wa-l-arradh*: *Rien* Suppl. 135 (A.H. 1205/1791?).

(d) A modernized and prolix version completed early in *Shāban* 954/Sept. 1547 for Ibrahim 'Adil-Shāh of Bijāpur (beginning with the Arabic doxology of the original, *al-'azamatu laka* etc., and continuing *amnu ba'd dar 'ahd i khāfāfat u ayyam i salānat i padshāh i 'alī-yah*): *Rien* iii 995a (16th cent.), ii 464 (A.H. 125 (= 1205/1790?)), *Ethé* 714 (A.D. 1854), *Princeton* 66 (section on botany only. 116 PICTURES Early 18th cent.).

Editions: [Lucknow] 1283/1866\* (586 pp. N.K.); 1290/1874\* (584 pp. N.K.).

(e) MSS. insufficiently described for identification, but probably in most cases copies of (a): *Fatḥ* 4174 (dated 699/1299-1300. Photo at Berlin. See Brockelmann *SpHd.* i p. 882 n.).

*Landesiana* p. 173 no. 37 (defective. Circ. A.D. 1500), nos. 3, 2, 1, p. 174 nos. 4 and 374, *Bodleian* 399 (defective at both ends), *Browne* Suppl. 854-6, *Eton* 58, *Leningrad* Pub. Lib. (see *Mélanges asiatiques* iii (1859), p. 732, Chanykov 106), *R.A.S.* P. 178.

*Dorn* 263 (defective at beginning).  
Abridged metrical paraphrase of *Magālah* ii (with additions

: "Von den mit bekannt gewordenen persischen Übersetzungen gibt die schwer bearbeitete Handschrift Q [i.e. Berlin 345] den besten Text, P [i.e. Berlin 346] scheint weiter vom Original abzuleiten, T [i.e. the Tihān Hithograh of 1283] ist ein schon stark verdorbener Text, der aber doch, wie mir scheint, näher zu Q als zu P gehört." (Ruska in *Der Islam* iv/2 (1913) p. 200.) In the chapter on minerals: "Die lithographische Ausgabe von Teheran [1283] ist die lückenhafteste; so fehlen z.B. sämtliche magnetischen Steine, und z. - - - The same form of name is found in an addition to *Haq. Khāl.* vol. iv p. 189, in the *Bodleian* MS., and in other copies: see de Sacy's *Chrestomathie*, vol. iii p. 444" (Rien ii p. 464a).

from other sources): *Gharā'ib al-dunyā* (beg. *Ibbidā* *mi-kunam bah Bi-smi 'llah*), being the second of the four *bāḥ* of a *maḥṇaw* entitled *Mir'at* by "Aḥṣat", who died in 866/1461-2: *H. Kh.* iv p. 186\* (*Aḡā'ib al-dunyā*), *Agattiya* ii p. 1488 no. 45 (calligraphic. "Old"), iii p. 630 no. 295, *Bodleian* 402 (A.H. 1015/1617), 403 (much shorter. PICTURES), *Ethé* 711 (shorter redaction, defective. A.H. 1074/1664), 709 (A.H. 1135/1723), 710, *Voliers* 937 (A.H. 1083/1672-3), *Leningrad* Acad. i (Mikukho-Maklai) p. 46 no. 30, *Bloch* ii 813 (A.H. 1238/1822. PICTURES described in *Revue des bibliothèques* 1899 p. 57), *Rehatssek* p. 154 no. 98 (A.H. 1258/1842), *Dorn* 471, *Berlin* 91 (2) (extracts

only).  
II. *Aḥṣar al-bilād wa-akhḥar al-'ibād* (beg. *al-'Izz laka wa-l-jalāl i-kiriyā'ika*), an Arabic geography in which, after three or four brief *mugaddamāhs*, the various countries, towns (and their famous men), mountains, rivers, etc., are treated in alphabetical order under each of the Seven Climes, completed apparently in 674/1276 (the date of an autograph referred to

: *Aḡā'ib* in some of the MSS. (incorrectly, it seems).  
\* *Bāb* I, entitled *Tammāt al-kunūz* (leg. *Kāfiyat al-kunūz wa-hum Maḥṇaw*), is a kind of preliminary discourse (apparently unconnected with *Qazwīnī* work) on creation in general (MS.: *Ethé* 709 (1)). *Bāb* 3, entitled *Aḡā'ib al-'awā'id* (no MSS. recorded?), corresponds, according to *Ethé*, with *Magālah* i (or *Ḥay i Ḥayfa*. No MSS. recorded?) is apparently the work written by the author at Mecca containing an account of the Ka'ba and the ceremonies of the pilgrimage (see Sprenger p. 315; *Daulat-Shāh* p. 399 penult; *Kāshānāh i 'amrāh* p. 241).  
\* *Sh. Jalāl al-Dīn* [?] *Hamzah* [?] *Istarym*, a disciple of S. Nūr al-Ma'ālī Wall [d. 834/1431; see *P.L.* i p. 952, etc.] and a panegyrist of *Shāh-Roḡh* [d. 850/1447] and other rulers, went to India after a pilgrimage to Mecca and lived for a time at the court of *Almad Shāh Bahmānī* (reigned 825-38/1422-35). On his return to *Istarym*, where he died in 866/1461-2, he fulfilled a promise made to *Almad Shāh* by sending to *Bidar* poetical imitations of a *Bahmān*-*namāh* [no MSS. recorded?], in which, according to *Istarym*, he narrated the history down to the reign of *Humāyūn Shāh Bahmānī* (862-5/1457-61), later continuations being the work of "Kagart", "Sāmī", and other poets. For his life see *Daulat-Shāh* pp. 398-412; *Lafz-i-sh-māh* pp. 18-22; *Magālah* al-*Maḥṇaw* i *amrāh* pp. 21-4; *Magālah* al-*gharā'ib* no. 35; Sprenger pp. 315-6; *amrāh* pp. 306-9 (towards end of *Magālah* 6); *Istarym* i pp. 325-328; *Rien* i 43; *Hamkīshar* xvi p. 50. For his *Saḥī* work, the *Jawāhir al-ansār*, written in 840/1436-7, see Sprenger 75, *Ivanow-Curzon* 429-30, *Rien* i 43, *Bloch* i 123, *Bankipūr* xvi 1380, *Aligarh* *Sabb.* MSS. p. 17 no. 92 (perhaps also p. 14 no. 49), *Bodleian* 1209, *Magālah* 708, *Agattiya* iii p. 194 no. 1502, and for his *diwān*, or selections from it, see Sprenger 74, *Mehren* 117, *Bloch* iii 1969, 1974, *Dorn* 472, *Ivanow* 606, *Bodleian* 884, *Breslau* 177 (3).



below. Cf. H. Kh. i p. 155<sup>2</sup> as an enlarged edition of the author's '*Ajātib al-buldān*, which seems to date from 661/1263: H. Kh. i p. 154, *Rieu* Arabic Suppt. 697 (transcribed in 729/1329 from an autograph of 674/1276), etc. (for other MSS., Wüstenfeld's edition (Göttingen 1848\*), etc., see Brockelmann i p. 481, *Spbd.* i p. 883).

Persian translations: (a) *Tuḥfat al-'ajā'ib* (beg. H. i b-i h. ḡam'i ra kih 'ajā'ib u ghaw'ib i 'alam al-har i arqam) a greatly abridged translation or adaptation made in 928/1522 (so Eché) or 948/1541-2 (so *Rieu*) by 'Alī Ṭāhiri (so Eché, but 'Alī Ṭāhiri according to *Rieu*): *Leningrad* Univ. 1214 (?) (A.H. 870/1465-6; Romaskevich p. 4), *Eché* 716 (A.H. 1056/1646), *Rieu* iii 1059 (description only).

(b) *Bahr al-buldān*: *Rieu* iii 1019b (extracts transcribed circ. A.D. 1850 from a MS. dated D'hari [= D'hari?], Khāndes, A.H. 1001/1592-3), 1036a (a notice of the same MS. A.D. 1851).

(c) (*Tariyāmah* i) *Āthār al-bilād wa-akhbār al-'ibād*, a much abridged paraphrase (beginning with the Arabic doxology of the original, *al-'izz laka* etc., and continuing with a short preface, of which Eché does not mention the opening words):

*Bodleian* 401 (423 foll. A.H. 1021/1612-13), possibly also *Chanykov* 107 (beg. *al-'izz laka*).

(d) *Sār al-bilād* (beg. H. i 'āli-asa), written in Shāh-Jahān's reign (1037-68/1628-58) by M. Murād b. 'Abd al-Rahmān for his patron Mūsawī Khān (Mir 'Alī Asghar, d. 1054/1644: see *Mafāṭīr al-umawī* iii p. 441, *Rieu* iii p. 991): *Eché* 715, *Bodleian* 400, *Rieu* iii 991 b (extracts only. Circ. A.D. 1850), possibly also *Bloch* i 668 (lacks first *igfām*. 17th cent. Called '*Ajā'ib al-buldān*' in the colophon).

189. Imād al-Dīn **Abū 'l-Fida'** Ismā'īl b. 'Alī al-A'yūbī died in 732/1331 (see Brockelmann ii p. 44, *Spbd.* ii p. 44: etc.). *Taqwīm al-buldān*: see Brockelmann ii p. 46, *Spbd.* ii p. 44.

Persian translation: *Tariyāmah* i T. *al-b*, by 'Abd al-'Alī

<sup>2</sup> Cf. *PL* ii pp. 130<sup>2</sup>, 137 n.1, 138, 141, where for 'Alī Ṭāhiri's translation.

<sup>3</sup> It will be noticed that this date is inconsistent with the dates given else-

b. M. b. Ḥusain Bīrijandi (d. 934/1527-8: see *PL* ii pp. 80-82): *Dhāt'ah* iv p. 90 no. 401 (autograph MS. dated 927/1520-1 in possession of S. Abū 'l-Qāsim Riyāḍī Mūsawī).  
Abridged Persian translation: *Tariyāmah* i T. *al-b*. (beg. *Amma ba'd in mukhtasari-at dar ma'rifat i musāḥal i ard u taqīm i an ba-aqām*), completed in Mubarram 1047/May-June 1637 by Ganj-'Alī Farahani by order of Ḥājī Sh. 'Abd al-Muta'āl: *Bloch* i 669 (100 foll. 17th cent.).

190. **Ḥamd Allāh Mustawī Qazwī** has already been mentioned (*PL* i pp. 81-4, 1233) as the author of the *Tarikh* i *Guzidah* written in 730/1329-30 and of a *Zafar-namah* completed in 735/1334-5.

*Nuzhat al-quṭub* (beg.: *Chun Wahib i mawāḥib i bi-'allāh*, 735/1334-5).  
A manual of cosmography and geography written, at any rate partly, in 740/1339-40 (more than once mentioned as the current year) and divided into a *fatihah* (subdivided into a *mugaddamah*, on the spheres, the heavenly bodies and the elements, and a *dirghah*, on the inhabited world, longitude and latitude and the climates), three *magalāh* ((1) the mineral, vegetable and animal kingdoms, (2) man, (3) geography, in four *qism* ((i) Mecca, Medina, Jerusalem, (ii) Persia in twenty *bābs* and five appendices (*makhlas* or *fasl*), namely (a) itineraries, (b) mountains, (c) mines and minerals, (d) rivers, (e) seas and lakes, (iii) lands bordering on Persia and at times subject thereto, (iv) foreign lands never subject to Persia)) and a *khātimah* (wonders): H. Kh. vi p. 330, *Bloch* i 657 (A.H. 853/1449), 658 (mid-16th cent.), 659-62 (of which 661 (A.H. 1072/1661-2) contains Pictures described in *Revue des bibliothèques* 1898 p. 247), *Leningrad* Acad. i (Miklukho-Maklai) pp. 37-43 nos. 19-25 (of which 20 is dated 962/1555 and 21 (16th cent.?) = Rosen Institut 25), Pub. Lib. (see *Mélanges asiatiques* iii (1859), p. 732, vi (1873) p. 96, Chanykov 110), Univ. (see Salemann-Rosen p. 19 nos. 60, 171, 304), *Rieu* i 418a (16th cent.), 419b (A.H. 984/1577), 420a-420b (6 copies), ii 811b, Suppt. 136-7, *Mishkat* ii pp. 671-4 no. 258 (16th cent.), *Berlin* 347 (old), 348 (A.H. 1033/1624), 349-52, *Majlis* 691 (defective, Old), *Bodleian* 406-12, *Pügel* ii 1447 (A.H. 1011/1602-3), *Tashkent* Acad. i 698 (A.H. 1025/1616), *Lindesiana* p. 149 no. 403 (A.H. 1025/1616).

<sup>1</sup> 'Abd al-M'Alī, according to Blochet, whose translation is Abd el-Moual.



1029/1620, p. 150 no. 927, *Breiv-Dhabbar* p. 65 no. 7 (A.H. 1029/1620), *Algarh* Subh. MSS. p. 43 no. 2 (A.H. 1046/1636-7), *Ellis* coll. M. 132 (A.H. 1072/1661), *Asafiyah* ii p. 1224 no. 150 (A.H. 1079/1668-9), i p. 594 nos. 47-8, *Browne* Suppt. 1307 (A.H. 1084/1673-4), 1306, 1308-9, *Pers. Cat.* 121 (A.H. 1092/1681), 122, *Coll. K.* 2-3 = *Houtum-Schindler* 40-41, *Cambridge* 2nd Suppt. 436 (A.H. 1103/1691), *Bahr* 98-9, *Aumer* 201 (A.H. 1121/1709), *R.A.S.* P. 182-3, *Bamgür* vii 633, *Dresden* p. 82, no. 53, *Edinburgh* New Coll. p. 7, *Ivanow* *Curzon* 89 (to middle of *Magalah* 2).

*Edition*: *Bombay* 1311/1894<sup>2</sup> (for criticisms of this edition see G. le Strange's *Mesopotamia and Persia* . . . p. 7, and J. Stephenson's translation of the zoological section, introd., p. xvi).

*Edition and translation of Magalah* i, *martabah* 3: *The zoological section of the Nuzhat-i-Qulub of Hamdullah al-Mustawfi al-Qazwini* edited, translated, and annotated by Lieut.-Colonel J. Stephenson, London (Hertford printed) 1928\* (Oriental Translation Fund, N.S., xxx). For numerous corrections see *Les formes turques et mongoles dans la nomenclature zoologique du Nuzhat-i-Qulub*, par Paul Pelliot in *BSOS.* vi/3 (1931) pp. 555-80. For reviews see *JRAS.* 1930 pp. 123-6 (R. A. Nicholson) and *Rivista degli studi orientali* xiv/1 p. 90 (M. Guidi).

*Edition and translation of Magalah* iii and the *Khatimah*: *The geographical part of the Nuzhat-al-Qulub* . . . edited (translated) by G. le Strange, Leyden and London 1915\*, 1919\* (Gibb Memorial Series, xxiii, 1, 2).

*Summary of Magalah* iii, *qism* 2 [i.e. the twenty *babs* dealing with the provinces of Persia together with the five appendices (*fast* or *makhlas*) except the third (on mines and minerals) and a few passages in the others relating to places outside Persia]: *Mesopotamia and Persia under the Mongols in the fourteenth century A.D. From the Nuzhat-al-Qulub of Hamd-Allah Mustawfi. By G. le Strange*, London 1903\* (Asiatic Society Monographs, v: 134 pp. with map, reprinted with some corrections from the *JRAS.* 1902 pp. 47-74, 237-66, 509-36, 733-84).

<sup>1</sup> Cf. *Mongol-t'ih*: *mesopotamie chirographique et carte Khambalshah Kairvan*, by M. N. Poppo (in *Revue de l'Asie* 1925) pp. 193-208.

*Extracts*: (1) [*Babs* 1-6 and 8, i.e. 'Irāq i 'Arab, 'Irāq i 'Ajam, *Adharbāyjan*, *Mughān* and *Arrān*, *Shirwān*, *Gurjān*, *Armenia*] *Siasat Namah* . . . par le Vizir Nizam-ou-Moulik. *Texte persan* *édité* par C. Schefer, *Supplément*, Paris 1897\*, pp. 141-230. (2) [*Babs* 18-20, i.e. *Mazandaran*, *Qumis* and *Gilan*] *Mukham-mad* des *Kaspischen Meeres herausgegeben, übersetzt und erläutert* von B. Dorn, pt. 4, *St. Petersburg* 1858\*, pp. 81-7.

191. An anonymous author,<sup>1</sup> who lived in Kirman and who describes himself as an old and devoted servant of Amir Mubārīz al-Dīn Muḥammad [the Muzaffarid, who seized Kirman in 741/1340 and Rāz in 754/1353 and was blinded by his son Shāh Shujā' at Isfahān in 760/1359], wrote his untitled compendium of geography in 748/1347-8.

*Ṣurwar al-aqām* (?)<sup>2</sup> (beg. al-H. i. R. al-a. . . . a. b. dar lawāriḥ mī-āyad kih chūn Iskandar i Farāsiqas), a compendium of geography, "too slight to be of much value . . . made up, in a large proportion, of fabulous legends and childish tales" (Rieu) and divided into two *babs* ((1) (a) the terrestrial globe, its dimensions and divisions, (b) the southern hemisphere and the equator, (2) the Seven Climes, from East to West); Blochet i 665 (126 foll. Mid-16th cent.), 666 (A.H. 1005/1596-7), 664 (A.H. 1071/1660-1), iv 2184 (3) (*Bab* ii, defective at both ends. A.H. 1274/1857-8. Described by Salemann in *Mélanges asiatiques* ix (St. Petersburg 1888) pp. 493-504), *Leningrad* Acad. i (Miklukho-Maklai) p. 43 no. 27 (86 foll. 16th cent. Cf. *Mélanges asiatiques* iv (St. Petersburg 1863) p. 54), Rieu i 421a (acephalous. A.H. 1059/1649?), 420b (17th cent. Cf. Dorn in *Mélanges asiatiques* vi (St. Petersburg 1873) p. 574, vii (1876) p. 43), 421a (A.H. 1256/1840), *Etbe* 708 (A.H. 1220/1805), *Asafiyah* iii p. 242 no. 142 (?) (*Maymū'ah i rub' i maskūn*

<sup>1</sup> M. b. Yabā according to J. H. Kraemer in the article *Djughdāryā*, *Encyc. Isl. Suppl.* p. 70a, where a reference is given to "Salemann, *Mélanges asiatiques* x [read ix?] 493 sqq.". A *ṣurwar al-aqām*, "written in India by Muḥammad R. Yabā" (Rieu i p. 423a) is mentioned by Hāg i Abad as one of the sources for his geographical work. Blochet doubted whether that work could be identical with the *ṣ. al-a.* (?) composed in 748, since the latter work was apparently written in Kirman, not in India.

<sup>2</sup> No title is mentioned in the work itself, but it is called *ṣ. al-a.* on some title-pages and in some colophons (e.g. *Etbe* 708, both title-page and colophon).



† *Afāqun* [cf. Blochet i p. 385 ult.], Breslau 23, Ivanow 280

(39 PICTURES).

English translation by J. Leyden of the first third of the work :

B.M. MS. Add. 26,575.

192. 'Abd Allāh b. Luṭf Allāh Khwāf, known as **Hāg** :

**Abn**, who was born at Harāt and died in 833/1430 at, or near,

Zanjān, has already been mentioned (*PL* i pp. 86, 279, 1235-6)

as the author of the *Majma' al-tawarīkh* and other works.

(*Jughrāfiya-yi Hāfiz* i *Abn*)<sup>1</sup> (beg. *Sp.* i bi-g. *Malik*

*al-Mulki ra kih bi-y-afid asmanha*<sup>2</sup>), of which the first and

sole extant volume, written at Harāt for Shāh-Rūkh (in 817/1414

according to the preface, but there are several references to 820/

1417 and 821/1418 as the current year, and the history of

Khurāsān is brought down to 823/1420), deals with [1] the shape

of the earth, [2] its division among the sons of Noah, [3] its

division into seven climates, [4] the Ambient Sea (*Mūhi*) and its

branches (the Bahr al-Majdār or Indian Sea, Bahr i Qulzum,

Bahr i Ogyānus, Bahr i Rūm u Shām, Bahr i Bannādiqah, Bahr i

Arāq or Black Sea, and Bahr i Bardil), [5] lakes, [6] rivers,

[7] mountains, [8] areas of countries, [9] Arabia, [10] the Sea of

Qulzum and Fars, [11] the Maghrib, [12] Spain, [13] Mediterranean

islands, [14] Egypt, [15] Syria, [16] the Mediterranean and its

shores, [17] Jazīrah, [18] 'Irāq, [19] Khūzistān, [20] Luristān,

[21] Fars, [22] Governors and Sultāns of Fars to 818/1415-16,

[23] Kirman, [24] Rulers of Kirman to 820/1417, [25] Khurāsān,

[26] Rulers of Khurāsān to 823/1420, the last section forming

more than half of the whole volume and providing "a connected

and very full history of the eastern part of the Persian Empire"

(Rieu) : *Dhāt'ah* v p. 115 no. 469, *Bodleian* 33 (ending with the

history of Kirman and lacking the important sections on

Khurāsān, though the section on Arabia is preceded by "a short

<sup>1</sup> The correct title is unknown.

<sup>2</sup> The preface thus introduced is followed by another (beg. *Sp.* i bi-g. *Qadiri ra*

*kih bi-afid ra* (cf. Rieu i p. 423b), or, as in other MSS. (cf. Rieu iii 991a,

*Bodleian* vol. 23), *H.* i bi-b. u *thana-gi bi-'adad Qadiri ra azad kih maghrab* :

*abodiyat*), which appears from Rieu's description (i p. 423b) to be a form of

MSS. of that work described by Tauer *begin differently* (*Pfister* i *Kühn* i *dasmanha*

*u* *Taghribat* i *bi-afid* u *haptah* u *u* *th.* u *afira* i *Malik al-Mulki tawad* [loc.]

account of the different dynasties of Amīrs, who ruled over

Khurāsān, viz. the Sāmānides, the Ghaznawides, the Saljūqides,

the Ghāzides and the Khwārizmshāhs<sup>1</sup>, a.h. 1044/1634), 149

(a large fragment containing the history of Khurāsān from

Huāg's death in 663/1265 to 823/1420 and (on foll. 168b-173a)

a short geographical description of Transoxiana and its principal

cities), *Rieu* i 421b (a.h. 1056/1646), iii 991a (extensive extracts

transcribed about 1850 from *Bodleian* 33), I.O. 3874, *London*

S.O.A.S. (cf. Barthold *Turkestan*, *London* 1928, p. 55 n.7),

*Dorn* p. 282 no. 290 (see *Rosen Institut* p. 111), *Samarqand*

W. Vyatkin's private library (see Barthold *loc. cit.*), *Tibetan*

Hāji Malik Library, National Library and S. M. Taqi Mudarrisi

Rādawī's private library (see *Dhāt'ah*, *loc. cit.*).

193. 'Abd al-Rasīd, called (*al-mad'u*) **Bayazid**, *al-Bughund* :

translated into Persian before 840/1436, the date of the *Bankipūr*

MS., a cosmographical work similar to Qazwīnī's *'Aja'ib al-*

*makhlūqāt*.

Arabic original : not yet identified.

Persian translation : (*Taryamāh* i *'Aja'ib al-makhlūqāt* :

(beg. *Sp.* i bi-g. *kih maghrab* i *auham* i *afham az idrak* i *maghrab* i *an*

*'ajiz ayad*) : *Bankipūr* vii 634 (2) (defective at end. Illustrated.

a.h. 840/1436), *Asat'yah* ii p. 1222 no. 354 (a.h. 1006/1597-8).

194. For the *Bayāt al-tawarīkh*, which was completed in

861/1456-7 by Shūkr Allāh b. Shihāb al-Dīn Aḥmad al-Rūmī

and of which the first *bab* is devoted to cosmography, geography

and ethnology, see *PL* i p. 91.

195. Abū 'I-Ḥasan Ṣā'id b. 'Alī **Furjān** must have written

his geographical work after 850/1447, since he uses the post-

humorous title *Ḥāqan* i *sa'id anāra illāhu burhānahu* in speaking

of Shāh-Rūkh. According to Uyenbroeck, *Iranica Persica descrip-*

*tio*, p. 5, the date of his death was given as 881/1476-7 in a

MS. of H. Kh. belonging to Baron D'Olhsson.

<sup>1</sup> So 'Abd al-Muqaddir, but it is not clear whether this vocalization is con-

jectural or not. In the *Asat'yah* catalogue the word is written BISTGIL. The

correct reading may be Bistakī, from Bistak near Lar.

<sup>2</sup> In the *Asat'yah* catalogue the title is given as *'Aja'ib al-makhlūqāt* and

the work is described as *taryamāh* i *'A. al-m.* i *'Arabī*. 'Abd al-Muqaddir describes

it as a translation, not of al-Qazwīnī's *'A. al-m.*, but of "another Arabic cosmo-

graphical work containing similar matter".



*Masālik i mamālīk* (?)<sup>1</sup> (beg. *Sp. u st. Khudāy rā 'azza wa-jall kih mā-rā ba-khīrād*), divided into unnumbered *fusūl* on stages on the road from Samargand to Khitay as given in the narrative of Shāh-Rukh's ambassadors (cf. *PL*, i pp. 295 (3), (4), (5), (6), 1235-6 (addendum to p. 897), [4] areas of certain countries and distances between certain towns, [5] towns of which the current names differ from those used in books, [6] the migratory tribes, Barbar, Qata, Ghuzz, Mangghishlak, Khala] and Bukhārā, [7] peculiarities of certain countries and their inhabitants, [8] places in which particular diseases prevail, [9] the Arabs and some of their settlements, [10] the Aṣḥāb al-Kahf, [11] seas, [12] lakes, [13] islands, [14] rivers, [15] mountains, [16] deserts, [17] wonders of the world, such as remarkable buildings, statues, talismans and natural objects, [18] minerals, [19] proofs of the spherical shape of the earth, opinions concerning its age, the origin and diverse races of mankind : H. Kh. v p. 509, Blochet iv 2332 (2) (A.H. 990/1582), i 667 (16th cent.), Rieu i 425a (defective at end, 16th cent.), *Vatican Pers.* 66 (89 foll. 16th cent. Rossi p. 89), *Leningrad Acad.* i (Mikukho-Maklai) p. 47 no. 31, A.H. 1010/1602, *Leyden* v p. 321 no. 2815 (A.H. 1034/1624-5), *Bodleian* 413. Extracts : *Mélanges asiatiques* vii (St. Petersburg 1876) pp. 36-43 (ed. Dorn).

196. For the *Khātimah*, or eighth volume, of the *Rawḍat al-safā*, which is devoted to geography (beg. *Bar ra'y i arḍ i khubrat u ashāb i bastir pashād na-mānād*) and, as indicated in Aumer's description of the Munich MS. 202 (A.H. 994/1586 : see Aumer pp. 65-6), deals *inter alia* with the Creation, the wonders of the inhabited world, seas, lakes, rivers, springs, wells, islands, mountains, deserts, the Seven Climes, Shāh-Rukh's embassies to China and Vijayanagar (cf. *PL*, i pp. 295 (3), (4), (5), (6), 1235-6 (addendum to p. 897), wonders of the West, the MS. described by Rieu, H. Kh. mentions the work under *Masālik al-*

and the description of Harāt, see *PL*, i pp. 93-5, 1236-7.<sup>1</sup> The date of composition, given in most copies at the end of the article on Khwārazm, is 900/1494-5 (see Rieu iii p. 1079b).  
197. For 'Abd al-'Alī Birjandi's (*Ab'ad u aytam*) or ('*Ajātib al-buldān*)<sup>2</sup> see *PL*, ii p. 81. Another MS. : *Leningrad Acad.* i (Mikukho-Maklai) pp. 57-60 no. 53 (16th cent.).

198. For the *Khātimah*, or geographical appendix, to the *Habib al-siyar* (beg. *Bād az h. u th-yi Sān i jahān i gharrab-āyīm*),<sup>3</sup> which was completed by Khlwān-Amr in 930/1524 and which (to some extent identical with the *Khātimah* to the *Rawḍat al-safā*) deals with the wonders of the world (remarkable countries, cities, etc., arranged alphabetically under the Seven Climes, seas, rivers, springs and wells, islands and mountains, strange creatures, men, animals, etc.), see *PL*, i pp. 104-6, 1237-8.

199. Sulṣān-Muḥammad b. Darwīsh-Muḥammad al-muḥṣi al-Balḥī was both a native and a resident of Balḥ. Among the earliest events of his life which Rieu found recorded in the *Majma' al-gharā'ib* is a journey from Balḥ to Kābul in 935/1528-9.

*Majma' al-gharā'ib* (beg. *Subḥānaka ya 'īma . . . U'yābah-nigār i 'alam . . . a. b. mā'rūd i dāmr i mawr*), on cosmography, geography, marvels, etc. (very popular, according to Mikukho-Maklai, in Central Asia until the 19th century inclusive), existing apparently in two editions, one dedicated<sup>4</sup> to Fir-Muḥammad

<sup>1</sup> Majlis 619(5) is evidently another copy of this *Khātimah* and there is one more (according to information received from A. J. Arberry) at the London School of Oriental and African Studies (Persian 32).  
<sup>2</sup> It may be noted that the title '*Ajātib al-buldān*' in that by which this book is cited as a work of 'Abd al-'Alī Birjandi in the *Majma' al-gharā'ib* of Sulṣān-Muḥammad Balḥī (see the passage reproduced on p. 65<sup>12</sup> of Mikukho-Maklai's catalogue).  
<sup>3</sup> In the Bombay edition of 1273/1857 this appendix fills 48 separately numbered pages at the end of vol. iii, pt. 4.  
<sup>4</sup> Circ. 977/1569-70 according to Mikukho-Maklai, who finds evidence (which he does not quote) for this approximate date on fol. 21a [apparently at the end of ch. 2] in his MS. no. 15. Before final acceptance of this date the passage in question would need investigation as a possible addition to the original text.



**Khān** [I] [b. Jani Beg Khān, supreme Shāband 963-8/1556-60, ruler of Balh 968-84/1560-66], the other<sup>1</sup> to 'Abd Allāh Khān [II] b. Iskandar [supreme Shāband *de facto* from 968/1560, *de jure* 991-1006/1583-98, who subjugated Balh in 981/1573], and containing in some (most?) MSS. fifteen *bābs* (probably the original number), but in others sixteen or more up to twenty, not always in the same order from ch. 8 onwards and from that point not always identical in content (viz. (1) the celestial spheres, (2) the Prophets and the first four Caliphs, (3) countries and towns in alphabetical order, (4) man and human monstrosities, (5) animals, (6) plants, (7) mountains and springs, (8) [om. Kahl] seas and rivers, (9) [= Kahl (8)] deserts, (10) [= Kahl (9)] churches and cemeteries, (11) [= Kahl (10)] dimensions of some seas and rivers, (12) [= Kahl (11)] distances between towns, [Kahl (12) (om. Rieu, unless included in the preceding ch.) Mecca and the holy places], (13) physiognomy (*qiyāf*), (14) [in Rieu unnumbered at end of the work], precious stones, (15) [= Rieu (14) ?] *dar bayān* i *nawāyāt* i 'ajibāt u *hikāyat* i *mu-farragh* i *gharibah*, (16) [= Rieu (14) ?] *dar ghawā'id* i *lajā'if*, (17) [om. Rieu, unless = Rieu 15] *dar ba'di* az *tawārīkh* i 'ajibāt u *wagāyāt* i *gharibah nazm* "wa-shi'r", presumably chronograms (cf. Miklukho-Maklai p. 69<sup>22</sup>), (18) [= Rieu (14) ?] *dar dhikr* i *ba'di* az *nawādir* i *aqsal*, (19) [= Rieu's omitted *khātimah*] *dar bayān* i *ajāt* i *lab'i* i *ba'di* az *nuwāsh* u *inayāt*, (20) [= Rieu 15 ?] *dar dhikr* i *ba'di* az *tawārīkh* i *gharibah* i 'alam az *hawā* i *hādāt* i *Adam* . . . *ia* in *dam* [i.e. A.H. 983 in Kahl 50]: **Bukhārā** Semenov 95 (A.H. 942, a dubious date, as Semenov says), **Biochet** (acephalous, *Bābs* 1-5 and most of 6, Bad MS. A.H. 1085/1674), **Mishkāt** ii pp. 651-4 no. 898 (acephalous, 16 *bābs*, 17th cent.), Rieu i 426a (15 *bābs* according to the *shihrist*, but in the text,

<sup>1</sup> Not earlier than 983/1573-4 according to Miklukho-Maklai, who doubtless based his opinion on the fact that in the chapter on dates (ch. 17) in his MS. no. 15 and also (ch. 20) in Kahl 66] the last event recorded is an occurrence of that year. Here again the possibility that this is a later insertion must be considered. In the *Mishkāt* MS. the last event is a death in 1003.  
<sup>2</sup> Cf. *Ency. Isl.* under 'Abd Allāh b. Iskandar (Barthold).  
<sup>3</sup> For the Persian heading of ch. 8-20 see Kahl. In view of the rarity of Kahl's catalogue I have thought it worth while to reproduce the headings of ch. 15-20.

after ch. 15 (unfinished), the title (only) of the *khātimah* is followed by an additional chapter on precious stones (= ch. 14 in Kahl 50). A.H. 1110/1698. PICTURES, iii 992 (lacunae, A.H. 1262/1846), **EMS** COLL. M 394 (18th cent.), **Tashkent** Acad. i 676 (A.H. 1215/1801), 677-81, Pub. Lib. (Kahl 50, 20 *bābs*, A.H. 1255), Univ. 66 (A.H. 1263), **Leningrad** Acad. i (Miklukho-Maklai) pp. 62-74 nos. 55-67 (13 late MSS.), Univ. no. 908\* (Salemman-Rosen p. 18), nos. 965a, 1204 (both Romaskevich p. 13).

200. The *Tuḡfah* i 'ain al-*ḥayat*, if that is its correct title, contains in the Bodleian MS. 421 a dedication to a certain Sulṭān Maḥmūd Khān. The date of composition is not stated according to Bthé, but the year 968/1560-1 is referred to in connexion with a discussion of eras. At that date a Sulṭān Maḥmūd Khān b. Muzaḥfar was reigning in Gilan (see Zambaur *Manuel de géologie* . . . p. 194), and he can scarcely be other than the dedicatee, since, according to Ivanow, "It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces."

*Tuḡfah* i 'ain al-*ḥayat* (?)<sup>1</sup> (beg.: see *PL* ii p. 82<sup>18</sup>), a short cosmography in a *mugaddamah*, "three" (really four) *magālahs* (for the subjects of which see *PL* ii p. 82) and, in some MSS. (e.g. Bodleian 421 and Leningrad Acad. i 54), a *khātimah* (*dar bayān* i *samt* i *qiblah*): **Ivanow** Curzon 91 (defective, 75 foll. Late 16th cent.), **Banikpur** xi 1048 (53 foll. A.H. 1052/1642), vii 635 (31 foll. 17th cent.), **Leningrad** Acad. i (Miklukho-Maklai) p. 60 no. 54 (early 18th cent.), **Bodleian** 421 (43 foll. Several PICTURES, A.H. 1205<sup>2</sup>/1791 ?), 1541 (n.d.), probably also **Lahore** Panjab Univ. (A.H. 1205/1790-1. See *OCM* x/3 (May 1934) p. 105) and possibly **Rehatssek** p. 65 no. 15 = Brelvi-Dhabhar p. ix no. 8 (acephalous, A.H. 977/1569-70).

<sup>1</sup> This title, probably spurious, but perhaps acceptable provisionally, comes from Bodleian 421, but whether it occurs in the text or merely on a title-page is not stated. On the title-page of Banikpur vii 635 the work is called *'Aḥd al-būdān*. Other MSS. have *Kisāfah* i *hai'at* or the like.  
<sup>2</sup> 125, possibly for 1025 rather than 1206, as suggested by Bthé.



201. "Hakmi", or "Hikmat", *shu'ar* i *Turkistan*. *Shahristan* (beg. *Ba-nam* i *Khudawand* i *jan u jahān*), a geographical poem, metrically defective and "of little interest", composed in *Shāh bān* 977/Jan.-Feb. 1570 and containing accounts of Mashhad, Jam, Balkhar, Sarakhs, Harat, Qandahar, Sistan, Jurjan, Irag, Mazandaran, Adharbayjan, Fars, China, Central Asia, Georgia, Kurdistan and other places: *Browne Coll. K.* 6 (1) (slightly defective at end. A.H. 1085/1674-5).

202. In the 10th/16th century was composed:  
*'Ayaib al-buldān*, a cosmographical work (beg. *Sifal* i *awcal dar dhar* i *afriqsh* i *dunya u 'ayaib al* i *zamin u asmanha*): *Leningrad Mus. Asiat.* (sec. *Mélanges asiatiques* v (1868) p. 457)

203. For the *Jadh al-qulub ila diyar al-mahbub*, a history and topography of al-Madinah<sup>1</sup> begun there in 998/1589-90 and completed at Delhi in 1001/1592-3 by 'Abd al-Haq Dihlawi, see *PL* i pp. 427, 1307.

204. For the *Haf iqtin*, which was completed in 1002/1593-4 by Amin ibn Ahmad Razi and which, though mainly biographical, contains very brief geographical and historical accounts of the countries, provinces and towns under which the biographies are arranged, see *PL* i pp. 1169, 1353.

205. *M. Tahir b. Abi 'l-Qasim*, as he calls himself, is called Maulana Akinud Khwajah M. T. Balhi in the colophon of the oldest Leningrad MS. and he makes Balhi the starting-point of his description of the countries and towns of the world. *'Ayaib al-jabagat* (beg. *Ghayat* i *sa'adat* i *abadat*), a mainly geographical and cosmographical work in seven *jabagahs* (which are not always arranged in the same order and which in some MSS. are followed by a brief conclusion), composed in the reign of

<sup>1</sup> For a short untitled tract of three leaves (beg. *al-H. l. R. al-a. . . a. b. bidan-kh jam'at az al* i *him*) dealing in questions and answers with places of pilgrimage in Mecca, Hebron, Jerusalem, Damascus, Baghdad and al-Kutub M. Paris, d. at al-Madinah in 822/1420: cf. *PL* i pp. 7, 1193 see Leningrad Acad. i (Miklukho-Maklai) p. 45 nos. 28 ("Abuhal i Maktab i *M'asnam*", dated 984/1576) and 29 ("Mashah dar awsaf i Kabab", slightly defective, 17th cent.).

S. Nadir i Muhammad Bahadur Khan (the Javid ruler of Bukhara, etc., A.H. 1051-5/1642-5): *Leningrad Acad.* i 73-5 (three 19th-cent. MSS.), *Russ Coll. M* 281 (276 foll. 18th cent.), *R.A.S.* P 179 (A.H. 1234/1818-19), *Tashkent Acad.* i 686 (A.H. 1236/1820), 687-9.

206. For the *Muntakhab al-tawarikh*, which was completed in 1056/1646-7 by M. Yasuf b. Rahmat Allah Ataki Kan'ani and of which the *Khathimah* is concerned with geography (in three *babs*, (1) on various eras and the Seven Climes, (2) cities, countries, mountains, deserts, seas, lakes, rivers, springs, wells, and islands in ten *fajls*, (3) wonders of nature in nineteen *fajls*), see *PL* i p. 127.

207. Mirza M. *Sadiq* b. M. *Salih Istanbuli* Azadani was born at Surat in 1018/1609 and died in Bengal in 1061/1651 (see *PL* i pp. 125-6, 1241-2). As already mentioned, the fourth *mujallah* of his *Suub* i *sadiq* (completed in 1048/1638-9) is geographical, but that volume seems to be absent from all the MSS. hitherto recorded. In his *Shahid* i *sadiq* (begun in 1054/1644-5: see *PL* i p. 125) the *Khathimah* is "an alphabetical list of proper names of places and men, with fixation of their spelling," and short notices" (Rien ii 776a), while the 51st *fajl* of *Bab* iv contains maps of the Seven Climes and an alphabetical list of places with their longitude and latitude. The aforesaid *Khathimah* minus the names of persons is the "*Tahqiq al-rub*" (Bodleian 104) and the 51st *fajl* minus the maps is the "*Taqeem al-buldān*" (Bodleian 103), of which an English translation (accompanied in the case of the latter only with the Persian text) was published by the Oriental

<sup>1</sup> Nadir, not Nadir nor Nadir, (NDR, with *dal*, not *dhal*: see the page reproduced from the oldest Leningrad MS. in Miklukho-Maklai's catalogue, p. 81b, l. 13) seems to be the correct spelling of this name, though the spelling Nadir Muhammad Khan is usual in the works of Indian writers (the names Muhammad Khan is the spelling used in the lithographed text of the *Tarikh* i *alam-ary* i *Abbasi* (vol. iii p. 677 penult.: cf. vol. ii p. 588 penult. (NDR M. Swidan) and vol. iii p. 653<sup>12</sup> (NDR Taghay)) as well as in the writings of Russian scholars presumably familiar with Javid names. The fixation is not precise enough to save J. C. from some obvious mis-spellings in his English translation. The last 57 pages in J. C.'s translation, fol. 17-26 in Bodleian 104, is unfortunately rather short, but it is not without interest.



Translation Fund (London 1832\*) under the title of *The geographical works of Sâdük Isfahânî translated by J. C. from original Persian MSS.* [namely Bodleian 104 and 103] in the collection of Sir William Ouseley, the editor.

208. Musṭafa b. 'Abd Allāh, called Kaṭib Ḥbebi and Ḥajī Khāṭib, died in 1067/1647 (see *PL*, i pp. 127-9, 1242).

*Jihān-nūma* a geography in Turkish extant in two editions, both uncompleted, viz. (1) begun in 1058/1648 (see Rabiner *Geschichtsschreiber* p. 197), (2) continued after the author's death by Abū Bakr b. Bahrām and extant not only in MS. but also, as regards pt. 1 (the geography of Asia), in print (*Istanbul* 1145/1732, 698 pp. folio; see Rabiner pp. 199-200) and in an incomplete Latin translation (*Grihan Numa, geographia orientalis ex Turcico in Latinum versa a Mathaeo Norberg, Londini Gothorum* [i.e. at Lund, in Sweden] 1818. Cf. Zenker i no. 1033 and B.M. gen. cat.).

Persian translation: *Jahān-nūma*, prepared in 1259/1843 by Mir Abū 'L-Qāsim Khwājah b. Muḥṣin Mir Badal Khwājah Bāyezūni Buḥārī for Amīr Nāsr Allāh Khān [cf. *PL*, i pp. 385-6] on the basis of the Istanbul edition: *Tashkent Acad.* i 713 (apparently autograph. 272 foll.).

It is not clear what Latin work was the original of:

*Taryamah i Jahān-nūma-yi jadid*, or *Jughrāfiya-yi kurah i zamīn*, (beg. *al-H. l. l. j. 'I-arā mihād'*... *Mabda' i har kalām*), on the geography of Europe, Africa and Asia (including the Far East) in five *maqālad*, described as having been translated in the reign of Muḥammad Shāh Qājār (1250-64/1834-48) at the request of Mirzā Taqī Khān Wazīr i Nizām [Farāhānī, d. 9.1.1852: see *PL*, i p. 1349 n.5] from Latin into Turkish by MWSY Zhān DāWD [Monsieur Jean David?] and then from Turkish into Persian by Mirzā M. Ḥusain (so Mashhad cat.), or M. Ḥassan (so *Dhāt'ah*), b. Sādiq b.

\* Apparently not Norberg's translation of H. Kh. b. Jihān-nūma, but the work is placed here provisionally.

\* Presumably the same person as "Jan Dāud Khān", who with M. Ḥusain (doubtless the Farāhānī mentioned below) translated into Persian the descriptions of the lion and the tiger from Buffon's *Natural History* (*Mashhūrāt dar ḥayāt i shahīr i haḍḍ az baygastān*, Vienna 1856, 57 pp., ed. H. A. Barb (cf. *PL*, i p. 368 n. 22, 23, 27. See Kāwānī cat. 3567).

\* Cf. *PL*, i p. 338.

\* Possibly a MS. incorrectly described as *shāhshāh*.

Ma'sūm b. 'Isa i Ḥusainī Farāhānī (Dābir al-Mulk i dawlat i Nāṣirī, according to the Mashhad cat.): *Dhāt'ah* iv p. 95 no. 439, *Mashhad* iii, fsl. 17, MSS., no. 22 (281 foll. A.H. 1274/1857-8, transcribed by Riḍā-Qulī Khān "Hidāyat").

209. Wālī-Muḥammad b. Bardi [Birdi?] Muḥammad completed the rough copy of his *'Ajā'ib al-buldān* in 1083/1672-3. *'Ajā'ib al-buldān*: *Eton* 59 (A.H. 1198/1784), 60.

210. M. Muṭīd Mustawfī Bāfqī Yazdī (see *PL*, i pp. 352, 1142, 1293). *Muḥitāṣar i Muṣīd* (beg. *Khīraḍ har kūja ganyī arad padid*), a geography of Persia, with historical notices relating chiefly to the Imāms and the Safawis, begun in the Deccan in 1087/1676-7 and completed at Lahore in 1091/1680-1: *Rieu* i 427b (275 foll. Circ. A.H. 1091/1680, partly autograph).

211. M. Ḥaidar, whose preface speaks of Nūr al-Dīn M. Jahāngīr (A.H. 1014-37/1605-28) as the reigning sovereign and alleges that the author was one of several persons sent by Shāh-zādah M. Sulṭān-Shujā' (Shāh-Jahān's second son, b. 1025/1616, d. 1071/1660) to ascertain the marvels of various countries (in his case Kashmīr, Tāshkand, Irān and Turān), cannot have written the *Shujā' i Ḥaidar* before 1049/1639-40, since he mentions Shāhjahānābād, which was founded in that year.

*Shujā' i Ḥaidar* (beg. *Sp. i bi-q. mar Khāṭiqī rā khā labagat i zamīn u āsmān rā*), fabulous accounts of the marvels of various real and imaginary countries: *Rieu* iii 992a (A.H. 1238/1823), i 427a (19th cent.), *Bānkīpūr* vii 642 (mid-19th cent.), *Browne* Suppt. 796 (Corpus 135), *Tashkent Acad.* i 710 (A.H. 1323/1905).

Edition (?) : 1281/1864-5 (*Āṣafiyah* i p. 594 no. 93 \*).

212. Ḥakīm Maharrat Khān Isfahānī, whose usual place of residence was Delhi, but who had spent two years at Lahore, speaks in the *Bahjat al-'alam* of Shāh-'Alam's visit to the latter city and of his death [in 1124/1712] as recent events.



*Bahyat al-'alam* (beg. al-H. l. . . wa-ba'd dhā daryāfi from the *Haft iqtisā*), followed by a number of special sections relating to Turkey (mainly from the *Haft bihār*), India (from the *A'in i Akbari*), various towns and tracts (mainly from a work entitled *Anis al-darīn*), islands (mainly from Qazwini's *A'ya'id al-makhlūqāt*), mountains (from the *Tuḥfat al-qhārā'id*), rivers, springs, and the Maghrib, being the first volume (*mujallad i awwal*) of a work, the second volume of which was to be entitled *Rauḍat al-afrah* and was to contain translations of several Arabic works, such as the *Jaridat* [sic] al-'ayā'id, the *Tuḥfat al-abad* and the *Risalah i ahwal i Bahar* wa : *Ivanow* Curzon 95 (129 foll. A.H. 1175/1762), *Etih* 729 (A.H. 1211/1797), *Edinburgh* 247 (late 18th cent.), *Rieu* iii 992a (extracts only. A.H. 1268/1851).

213. *Amin al-Din Khān* b. S. Abū 'I-Makrīm Amīr Khān i marthūm al-Husaynī al-Harawī, as he calls himself in the preface to the *Ma'ānat al-afṣā*,<sup>1</sup> completed his *Rashā'id al-funūn*, an encyclopedia of sciences, in 1123/1711 (see *Bānkīpur* ix 915, *Indiesiana* p. 113 no. 491, *Rehatssek* p. 201 no. 45, *Rieu* iii 1055a, *Asāfiyāh* iii p. 102).

*Ma'ānat al-afṣā* (beg. *Bi-smi 'llāhi . . . ya'ni Karīm i Karīm-bakhsh i Rahmat-gustār*), an illustrated geography without numbered divisions, completed after the death [in 1119/1707] of Aurangzeb (who is referred to, on p. 169\*,<sup>11</sup> for example, as Khulid-nakān, his posthumous title), devoted largely to fabulous marvels and including at the end a section on the titles and honorific epithets applied to various Indian officials in letters addressed to them and another on the statistics of the Indian provinces : *I.O. D.P.* 1538 (?) (A.H. 1226/1811), *Rieu* iii 1013b (preface, table of contents and extracts only. *Circ.* A.D. 1850), *Bodleian* 1332 (extract relating to titles, high offices, and statistics of the *subahs*, etc.).

*Rādions* : [*Lucknow*] 1287/1870\* (N.K. 198 pp. Illustrated) ; *Lucknow* 1290/1873\* (N.K. 198 pp. Illustrated).

<sup>1</sup> In the *Rashā'id al-funūn* some at least of the MSS. give the name (doubtless incorrectly) as A. al-D. Kh. b. S. A. 'I.M. b. S. A. Kh. al-H. al-H.

214. For the (*Risalah i Salār-Jang*), which was composed in 1150/1737 by Nawwāb Dargah-Qulī Khān Salār-Jang and which contains an account of Delhi, its buildings, pleasure-grounds, festivals, etc., as well as notices of its contemporary *shāhīds*, poets, singers and dancers, see *PL.* i p. 1118.

215. Shāh-Jahān's wife, Arjmand Bānū Bēgām, entitled *Mumtāz-Mahall* and through corruption of this title known popularly in later times as Taj-Mahall or Taj Bibi, died at Burhanpur on 17 Dhū 'l-Hijjah 1040/7 July (O.S.) 1631 and lies entombed at Agra in a splendid mausoleum which contemporary historians<sup>1</sup> call the Rauḍah i Mumtāz-al-Zamān but which is now best known as the Taj Mahall or the Taj (cf. *Kucy. Isl.* under *Tāj Mahall* (Haig)). An account of the Taj Mahall and of the inscriptions on some other buildings at Agra beginning with a biographical note on Mumtāz-Mahall, the heading of which sometimes provides a quasi-title, is preserved in a number of MSS., which do not always agree closely in content. The oldest of those adequately described is more than a hundred years later than the building of the mausoleum, and the book seems to be an eighteenth-century fabrication without historical value.<sup>2</sup>

(*Tārīkh i Rauḍah i Mumtāz-Mahall*), an account of the death of Mumtāz-Mahall, verses by Shāh-Jahān in praise of her tomb, certain inscriptions (on Akbar's tomb, on some large guns and a throne in the Fort at Agra, on Shāh-Jahān's tomb, on the Moti Masjid and the Diwān i Khāss), particulars concerning the semi-precious stones used for the decoration of the Taj Mahall, its architects, weights and measurements of the stones and the wood, the climate of Agra, inscriptions on the Fort at Agra, Akbar's visit to Mu'in al-Din Chishtī's tomb and to Salim Chishtī, the chronology of the Timurids to 'Aziz al-Din ['Alamgir II, A.H. 1167-73/1754-59], inscriptions on the gate of the Taj Mahall, the measurements and cost of its various parts, etc. :

<sup>1</sup> See *'Amul i Salih* ii pp. 380-5 (cf. *Padshāh-namah* ii, i, p. 322).

<sup>2</sup> Cf. the observations of R. Sulaimān Nadwi in the *Proceedings of the Idara-i Maarif-i-Islamiya, first session, held at Lahore 15th and 16th April, 1933, Lahore, 1935*, p. 6 (see *PL.* ii p. 15 n.2).



Blochet i 679 (48 foll. a.r. 1180/1766), Rieu i 430a (headed  
 Ahwal i Nawwab Mahal i 'Ulya A'rymand Banu Begum mukhtalat  
 bi-Mumtaz-Mahal, 18th cent.), 430b (substantially identical  
 19th cent.), 431a (nearly the same contents as the preceding,  
 19th cent.), iii 958b (19th cent.), Iwadow 1622 (beg. *Musammā*  
*Banu Begum khayab Mumtaz-Mahal*, late 18th cent.), Iwadow  
 Curzon 637 (beg. *Khawāṣṣ* i Ahwal i Banu Begum mukhtalat  
 bi-Mumtaz-Mahal. Apparently condensed and incomplete,  
 20th cent.), Lindesiana p. 198 no. 878 (?) (*Khawāṣṣ* i Banu  
*Begum Mumtaz-Mahal*. "Incidents in the Life of Mumtaz  
 Mahall." Circ. v.p. 1800), Bankipūr vii 645 (beg. *Awardah and*  
*kih Shāh-Jahan Badshah chatur pīsar dastānd*, 45 illustrations,  
 19th cent.), 646 (a.h. 1249/1833), 647 (beg. *Ahwāl i Khawāṣṣ*  
 (sic ?) i Banu Begum mukhtalat bi Mumtaz-Mahal 'arf Tay  
 Rabi. . . . The words *Awardah and kih Shāh-Jahan* etc. come on  
 fol. 2a, 19th cent.), Abertyswylth 20, *Asatīyah* i p. 222 no. 656 (?)  
 (*Tārīkh i bīnā-yi Tay-Gar y Sikanḍarah u Mātī Mayīd u Dīvān i*  
*Khāṣṣ*), Browne Suppl. 431 (*Khawāṣṣ* i Ahwal i Banu Begum  
 etc. Corpus 218), Etbe 2538 (14) (Account of the Tay Mahall  
 and its cost, apparently a much shorter work), I.O. MSS.  
 Per. C. I, Mehren p. 47 no. 140.  
 English translations and abstracts: (1) *An Account of the*  
*Expences attending the Construction of the Rougeh [sic] Tay Mahl,*  
*which was commenced in the Fifth Year of the Reign of the Emperor*  
*Shah Jehan, and the whole completed in Sixteen Years, Four*  
*Months, and Twenty-one Days [signed Tribunnus] (in The Asiatick*  
*Miscellany, vol. i (Calcutta 1785) pp. 380-4), (2) by Maulawi*  
*'Aziz al-Dīn (see Bengal : past and present, Jan.-March 1930\*,*  
 p. 72: "Some interesting particulars regarding the building of  
 the Tay Mahal at Agra were contributed by Mr. Chandra Sekhar  
 Das to the Statesman" of December 29th last. They are taken  
 from a translation by Maulawi Azizuddin of a Persian manu-  
 script: the book was printed at the Victoria Press, [Lahore,]  
 Punjab, in 1854, and a second and a third edition appeared in

<sup>1</sup> For an estimate of the cost of the Taj-Mahal said to have been drawn up by Kundia Bai, the Mughul, in Shah-Jahan's fourth year, A.D. 1646, the date of Mumtaz-Mahal's death, (8 foll., see Berlin 539.

• A well-known (and very popular) book by the same author, *The*

"SEC SUBJECT"

D. GEOGRAPHY, ETC. 145

1862 and 1869 . . . ; (3) *The Taj. A translation from the Persian*, (By R. P. Anderson, Colonel, Commanding 34th Regt. N.I. [i.e. Native Infantry] (in *The Calcutta review*, vol. lvii (1873) pp. 233-7), (4) *A brief history of the Taj and other ancient Agra buildings. Being a translation of an old Persian manuscript*, by H. M. Azees Hassan [i.e. 'Aziz Hasan], *Agrah* 1903<sup>o</sup> (15 pp.). A small work evidently of the same kind, perhaps an abridg-  
ment of that already described is :

ment of that already described, is :  
*Yadgar* i *Mughniyah* (beg. *Bad* i *hamd* i *Khuday* i *Jahan-afsin* u *na'i* i *Sayid al-Mursakin*), "a few anecdotes concerning Muntaz Mahall . . . and Akbar, together with some lists of materials purchased, and the workmen engaged for the construction of the famous Taj-Mahall in Agra (the figures seem to be unreliable)"; *Ivanow* Curzon 100 (7 foll. 20th cent.).  
 Probably this is the same work as the *Tarikh* i *Taj Mahall* u

unreliable)"; **YANOW** Curzon 100 (7 foll. 20th cent).  
Probably this is the same work as the *Tārīkh-i Taj Mahall* u  
*magāris-i 'amir* & *am*, of which the author's name is given as  
Mirza Muḥṣin Beg in the Asafiyah catalogue, i p. 224 no. 416 (or  
419) (A.P. 1876).

419) (A.D. 1876).  
A work, or article, entitled *Yād-dāshī* 'innāraṭ' & *Rauḍat* & *Taj Mahall Agra* was published by M. 'Abd Allāh Chaghātāī as a *ḍamīnah* to the *OCM*. xiv/1 (Nov. 1937).

216. For the *Chhat gushān*, which was completed by Rāy Chaturman in 1173/1759-60 and which contains a considerable amount of topographical information, see *PL.* i p. 472.

217. Fath Chaud b. Datt Ray Kayasth Bilgrami.  
*Account of the course of the River Guntz* (beg.  
 Ba'd az hamd i bi'add i Ahad al-Samad), written in 1180/1766-7  
 at the request of an unnamed Christian priest or clergyman;  
 Rien II 827b (coll. 247-54. A.H. 1215/1801).

218. M. 'Abd Allah, an Indian, who "appears to have travelled with caravans of Tartar merchants", says that on his return to

<sup>2</sup> Beginning "A very brief epitome regarding Banu Begam (usually addressed as Mumtaz-i-Mahall, i.e., the chosen of the Seraglio) and well-known as Taj-Bibi (i.e., Crown Lady) . . . Also the names of the artisans and description of the various stones used—also the monthly salaries . . . It is related that the King Shah Jahan (the conqueror) had four sons and four daughters, a tributary of the Ganges.

of the Ganges.



Calcutta he obtained possession of his ancestral property through the favour of the British authorities. The approximate date of his travels is indicated by his statement that he saw the army of Najib Khan [who died in 1184/1770: cf. *PL* i p. 694] near Delhi.

*An account of journeys to Russia and China* (beg. al-H. l. . . . *amma ba'dahu* [sic] *an-kh bandah M. 'Abd Allah*). little more than an enumeration of the stages on the routes (1) from Bukhara through Orenburg and Qazan to Moscow and Petersburg, (2) from Moscow to Kashghar, (3) from Moscow to Macartney, (4) from Bukhara through Qögan [Köhnqand], etc., to Peking and thence through Tibet and Kashmir to Bengal, (5) from Bukhara to Harat and Mashhad: *Rieu* i 381a (8 foll. 18th cent.), *Bloch* i 651 (15 foll. 19th cent.).

219 "*Al-Husaini Kalyakani*" (so Margolouth).<sup>1</sup> "*Ayatib al-buldān*, compiled from the '*Ayatib al-dunya* of Sh. 'Adhari" (see *PL* ii p. 127) with the use of other works and "finished 1196" 2: *Eton* 61.

220. For the *Hadat al-aghām*, a geographical, historical and biographical account of the seven climes written mainly in 1192-6/1778-82 by Murtaḍā Husain Bilgrami, with a *latimnah* or *khatimah* compiled in 1202/1787, see *PL* i pp. 142-3.

221. Apparently towards the end of the 18th century an anonymous author who had held a command under two Sikh chiefs, the late Rājāh Salamat Rāy and his brother Jawahir Mal, composed:  
*Haqiqat i mākānat i du-ābah i Chah' h ya'ni mā-dām i darya-yi Chānāb u darya-yi Bhat*, a topographical account of the country between the Chānāb and the Jihām and between the Jihām and the Sind'h (or Indus): *Rieu* i 429b (foll. 5-20. Late 18th cent.).

<sup>1</sup> If "*Kalyakani*" is a misprint or a clerical error for *Kalyākāni*, the correct reading might be *Gulshāyān*.  
<sup>2</sup> "Finished in Margolouth's terminology" seems to mean sometimes "finished by the author" (e.g. *Eton* 36, 39) and sometimes "finished by the copyist" (e.g. *Eton* 54). It is not clear which is intended here.

222. *Mirza Aqbal Akmal i Bagh i Iram*, an account of a wonderful garden in the realm of Tipu Sulṭān (reigned 1782-99: cf. *PL* i pp. 767-72): *Ethé* 2813 (foll. 76-80).

223. Mahirājāh *Kalyān Sing'h* b. Shītab Rāy (see *PL* i pp. 719-21). "*Ayatib al-buldān* (beg. *Sp. i bi-q. sazānaw i Ahād-at kih*), composed in 1211/1796 and divided into seven chapters, of which only the last and longest, dealing with Persia, is of much interest: *Berlin* 356 (54 foll., apparently autograph).

224. [Mirza] *Mughul Bēg* b. Muḥammad Bēg went to Calcutta in search of employment and entered the service of Wilford Scāhib,<sup>1</sup> on whose behalf he travelled in north-western India and adjacent regions beyond the frontier, collecting topographical information. Among the places personally visited by him, according to his statement at the beginning of *Faṣl* 4 of his *Sa'ir al-bilād* were "the Derajat, Afghanistan, Kabul, Peshawar and Qashghar" (Ellis MS. fol. 128a: *u dar an-dih in raqm ra'isaf i sa'ir uftādah az Derah-jāt u Afghānistān* [sic] *u Kabūl u Pashāwar u Qashghar bi-sh nist*).  
*Sa'ir al-bilād* (beg. *Bād i lamhid i hāmad i Ilāh* . . . .  
*muwāḍah mi ayad kih bāni i in mushtāh wila-guhar Wīfar Sāhib az qawm i Ingilis az i'isaf i Nasara ast. Dar hangām- kih kīlāk i Hindūstān pay-māl i har mu'awid u mushtāf gash*), a geographical account of the Panjāb, eastern Afghanistan, etc., begun in 1205/1790-1 (= *in waqt* according to the preface), completed (according to the Ellis MS.) on 15 Muḥarram 1214 "muwāḍiq i ghurrah i Julay 1790 '*Isa'at*'" [sic, but 15 Muḥarram 1214 corresponded to 19 June 1799], and divided into four *fasls*

<sup>1</sup> Lieut.-Col. Francis Wilford, b. circ. 1760 in Hanover, d. 4 Sept. 1832 at Benares, was sent in 1781 as lieutenant with the Hanovertan reinforcements to the British troops in India. He acquired a knowledge of Bengali and from 1787 to 1832 contributed to the *Asiatic researches* a number of fanciful and highly unreliable articles on mythological and other subjects (see the notice by Klaproth in Michaud's *Biographie universelle*, vol. 50 (Paris 1827) pp. 550-1, nouvelle édition (Paris 1834-66), vol. 44 p. 608; Joseph Thomas's *Universal pronouncing dictionary of biography and mythology*, 3rd ed., Philadelphia (Lippincott) 1901: etc.).



((1) *dar dñikr i nawāh i Dihlī*, (2) *dar dñikr i ba'di nawāh i dā-ābāh i Anarbad*, (3) *dar dñikr i nawāh i Panjāb*, (4) *dar dñikr i lāhā az āhvāl i mamlakat i Fārs* [sic] *kih an-fārs i daryā-yi Sind ast* ?): I.O. 3731, 3746 (from Raverty's library). *Ellis Coll. M* 254 (preface and *fajls* 3-4 only, much abridged in places. 198 foll. A.H. 1284/1867. From Raverty's library, now in that of C. A. Storey).  
 Translation of *Fasl* 4 (with supplementary matter from other sources): *Notes on Afghaniſtan and part of Baluchistan, geographical, ethnographical and historical, extracted from the writings of little known Afghān and Tājīk historians, geographers and genealogists; the histories of the Ghūrīs, the Turk sovereigns of the Dikh kingdom, the Mughal sovereigns of the house of Timur, and other Muhammadan chronicles; and from personal observations [but largely from the *Sair al-bilād*]. By Major H. G. Raverty London 1880-3\** (printed by order of the Secretary of State for India in Council).  
 Evidently similar to the foregoing work is:  
 "Rasalah i Mister Wilford. Extracts and notes from Captain Wilford's Routes in Afghanistan, Bukhara, etc. By Mughal [sic] Beg. Fol. 46. . . . Dated A.D. 1806. Size 9½ by 6." R.A.S. P. 176.  
 225. It was at the request of Abū 'I-Faṭḥ Sulṭān-Muḥammad Mirzā [who settled at Lucknow in 1210/1795-6; see *PL* ! p. 320] that **Band i 'Alī b. Mirzā Khairāt-'Alī** wrote his *Manāzil al-hajj* in 1214/1799-1800 on the basis of oral information received from Ḥājī 'Abd al-Wahhab Baghdādī, who had performed 33 pilgrimages and had been admitted to the presence of the Safawid prince in India.  
**Manāzil al-hajj** (beg. *al-H. l. j. manāzil al-hajj*), itineraries from Baghdād to Mecca, (1) via Najaf, Hillah and the Shammar country, (2) via Hit, Aleppo, Damascus, and Jerusalem  
 1 " *Anhar-bad, anhar-badī*, s.l. The region of Kannauj lying between and the Jamna, commonly called the *Devāb*; part of a country lying between two rivers (as Mesopotamia)." (Platts, Urdu dictionary, p. 87.)  
 2 This is the subject as stated in the preface (*Ellis MS.* fol. 3b, l. 9). The actual heading in the text (*Ellis MS.* fol. 128, l. 11) is *Fasl i ghaharum dar dñikr i nawāh i Rabat u Panjshahr u Bajaur u Qandahar u Afghanistan* [sic] u *Darya-yi i mahr al-lughah i Fārs*.

with brief notes of other routes, via Dar'iyah, Lahsa, and by sea: **Rieu** i 429b (early 19th cent.).  
 226. For the *Mir'at i āfshān-namā*, which was composed in 1218/1803-4 by Nawwāb 'Abd al-Raḥmān Shāh-nawāz Khān Dihlawī, and of which the second *jūlcāh* is geographical (in eight *tajjalis*, the first seven devoted to the Seven Climes and the eighth to the seas), see *PL* i pp. 146, 1245.  
 227. S. 'Abd al-Wahhab, of Būshahr, wrote the Arabic original of the *Ākhbārāt i nādīrah i ḡlīm i Maghrib* about A.D. 1803 at the request of his friend, Ḥājī M. Ibrahim Parkar [Parkar ?]. The anonymous Persian translator received it from the author. Arabic original: no MSS. recorded.  
 Persian translation: (*Ākhbārāt i nādīrah i ḡlīm i Maghrib*) (beg. *Man-kih S. 'Abd al-Wahhab bāshandah i diyār i 'Arab am*), an account of some marvels of nature in the Maghrib, Spain and elsewhere: **Rieu** ii 864b (foll. 2-14. Early 19th cent.).  
 228. Mirzā Jān Shīrāzī travelled from Shīrāz to Isfahān with "Mr. Lochat" i in July 1811.  
 ( . . . Bayān i ba'di az kashfiyat i ḥalāt u akhbār i Dār al-'Ilm i Shīrāz . . . ), topographical notes on Shīrāz, Isfahān and places between those towns: **Bodleian** 428 (18 foll.).  
 229. **M. Wāṣi**.  
*Mir'at al-jibāl* (?) (in the MS. *al-jibāl*, for which Pertsch reads *al-khāyāl*. Beg. *Ba'd i h. i waṣf i Khānq al-'Ibād*), a description of eighteen fortresses (*qal'at*) in and bordering on the province (*sabak*) of Cuttack (*Kajak*), i.e. Orissa, composed at the request of Andrew Stirling ? in 1227/1812: **Berlin** 1078 (2).  
 230. Mir 'Izzat Allāh was sent by William Moorcroft ? in 1811 to the request of Andrew Stirling ? in 1227/1812: **Berlin** 1078 (2).  
 1 Perhaps Abraham Lockett, about whom some information will be found in W. Quaseley's *Travels*.  
 2 b. etc. 1793. d. 1830, at one time Persian Secretary to the Government of India and Deputy Secretary in the Political Department, author of *Orissa* (London 1846): see Buckland's *Dictionary of Indian biography* p. 405.  
 3 Veterinary surgeon and traveller, b. circ. 1770, d. 27 Aug. 1825: see *DNB*; *Eng. Brit.*: Buckland *Dictionary of Indian biography*: the I.O.L. cart. of European MSS., vol. ii, pt. 2; etc.



1812 on a preliminary tour of the Transhimalayan countries, which he revisited in 1819-24 as Moorcroft's secretary and interpreter. On the return journey to India he parted from Moorcroft at Gunduz in December 1824 and he died at Kabul in 1825.

(*Masr* i 'Izzat Allah, or (*Ahrval* i safar i Bukhara), (beg. A. i. s. i. B.), journal<sup>1</sup> of a tour in 1227-8/1812-13 from Delhi via Attock, Kashmir, Tibet, Yarkand, Kashghar, Qöghan [Khöghand], and Samargand to Bukhara, and back via Balikh, Khulm, Bamayan, Kabul and Peshawar to Attock: Blochet iv 2181 (A.H. 1236/1819), i 648 (early 19th cent.), 648 (early 19th cent.), *Rieu* iii 982a (early 19th cent.), Suppl. 133 (A.H. 1249/1833), *Bodleian* 1858, *Edinburgh* 91.

<sup>1</sup> Translation: *Travels in Central Asia by Meer Izzat-ullah in the years 1812-13. Translated by Captain [P. D.] Henderson.*

Incomplete translation (omitting the stages from India through Kashmir and the return journey from Bukhara): *Travels beyond the Himalaya, by Mir Izzat Ullah*. [Translated by H. H. Wilson.] *Republished from the Calcutta Oriental Quarterly Magazine*, 1825 (in *JRAS*, vii (1843) pp. 283-342).  
French translation from Wilson's English: *Magasin asiatique*, July 1826.  
German translation from Wilson's English: Ritter's *Asien* vol. II.

231. Of unknown authorship is:  
*Tahqiq i hafiz iqtim* (beg. Sp. i bi-q. war *Alahiqi va saad kih zimam*), a tract on the definition of the Seven Climes, with a synoptical table, composed at Calcutta for presentation to Thomas Roebuck<sup>1</sup>: *Browne Pers. Cat.* 123 (12 foll.).  
<sup>1</sup> "In most places little more than a mere itinerary, and... so far more serviceable to geography than to history; but he occasionally extends his notes so as to furnish materials for the latter." (*JRAS*, 1843 p. 283).  
<sup>2</sup> Afterwards Major-General, d. 19 April 1918: see *Who was who* 1916-1928, p. 487; *Blackland Dictionary of Indian biography* p. 198.  
<sup>3</sup> Boden Professor of Sanskrit, d. 8 May 1860: see *DNB*: *Ency. Brit.*: etc.  
<sup>4</sup> In 1781, under in the East India Company's service 1801, assistant secretary and examiner to the College of Fort William 1811, captain 1818, d. 8.12.1819

232. [Mirza] Saqin Beg b. 'Ali Akbar Beg.  
*Sair al-manzil* (beg. *Mi'mari kih ba-mi'mari* i Kun), an account of the buildings and inscriptions of Delhi written at the request of Mr. Charles Theophilus Metcalfe<sup>1</sup>: *Berlin* 536 (1) (good drawings, A.H. 1236/1821), *Rieu* i 431a (lacking the drawings and defective at end, 19th cent.), 432a (fuller than the preceding. Some drawings, 19th cent.), iii 1024a (circ. A.D. 1850).

233. An Armenian, Dawud ibn Dadur az nash i Malik Shah-Nazar<sup>2</sup> as *awlad* i *Shapur* (so apparently in the text of Milkinkhob-Maklai 77), or (as in the Armenian postscript to that MS.) David-Khan Melik Shahmazaryan Shapuryants, or (as in the B.M. catalogue, presumably from the Armenian text of the *Notices*) Dawit Tseretwean Melik-Shahmazaryants, or (as on the title-page of the *Notices*) Myr-Davoud-Zadour de Melik Schah-nazar,<sup>3</sup> was sent to France with letters from Fatḥ-'Alī Shāh, 'Abbās Mirzā and the prime minister Mirzā M. Shāh<sup>4</sup> acknowledging a letter dispatched in 1815 by Louis XVIII (1814-24) to announce his accession to the throne.

(1) *Eiat actuel de la Perse*<sup>5</sup> par Mir-Davoud-Zadour de Melik Schahmazar... *Imprimé en persan, et traduit en arménien et en français. Par J. Chahhan de Ciribed. Paris* 1817 (with a portrait of the author as frontispiece. See *Katalog*

at Calcutta, author of *An English and Hindoostanee naval dictionary* (Calcutta 1811), *Annals of the College of Fort William* (Calcutta 1819), *A collection of proverbs, and proverbial phrases in the Persian and Hindoostanee languages* (Calcutta 1824), editor of the *Burhan i qat'* (Calcutta 1818, and reprints); see the *DNB*.  
<sup>1</sup> [British] Resident at Delhi 1811-19 and 1825-7; succeeded to baronetcy 1822; created a baron 1845; d. 5 Sept. 1846 (cf. *P.L.* i p. 667<sup>m</sup>; *DNB*; etc.). In another B.M. MS. Metcalfe's name is replaced by that of William Fraser (cf. *P.L.* i pp. 646<sup>r</sup>, 689<sup>rv</sup>). The latter was Resident at Delhi from 1830 to 1835, having previously held more than one appointment there.  
<sup>2</sup> For this name cf. *Tadhkirah* i *Naghrabadi* p. 277, where there is a notice of Shahb Shah-Nazar az mawla<sup>3</sup> i *Qanmishah* i *Istifan*.  
<sup>3</sup> A further variation, Mir Malik-Shah-Nazar-zadah Dadur (Daduryan) [or rather Daduryan?], occurs in the B.M.C. cat. (p. 353).  
<sup>4</sup> An earlier form of this work, apparently in French alone, is "*Détails sur la situation actuelle du royaume de Perse* (Signé Mir Davoud-Zadour de Melik Schahmazar, Jacques Chahhan de Ciribed). Paris, 1816, in-4°". (M. Saba *Bibliographie française de l'Iran*, Paris 1936, p. 9 no. 55).



der Bibliothek der Deutschen Morgenländischen Gesellschaft.  
Erster Band: Drucke. Zweite Auflage . . . Leipzig 1900, p. 353).

(2) *Notices sur l'état actuel de la Perse, en persan, en arménien et en français; par Myr-Davoud-Zadour de Melik Schahmazar . . . et M.M. Langles . . . (et) Chahân de Cérâb . . . Paris 1818°* (360 pp. Cf. *Saba Bibliographie* . . . p. 9 no. 54, *Katalog der . . . D.M.G.* i (*Drucke*) p. 353, where it is stated that the book has two frontispieces [doubtless portraits]).

(3) *Mukhnişar dar bab i chigunagi i dawlat i Farānîsah u millat u pay-takht i iştān kih shāhr i Fārs ast*, composed in 1234/1818-19: *Leningrad Acad.* i (Miklukho-Maklai) p. 87 no. 77 (33 foll. A presentation copy from the author to a Russian friend not later than 11 April 1826), *Landestiana* p. 188 no. 365 (A.D. 1826).

234. Munsifi Sadāsukh "Niyāz" Dīblawī has already been mentioned (*PL* i p. 481) as the author of a history of India, the *Munshīkhāb al-tawārīkh*, composed in 1234/1818-19. 'Ajāib al-Hind, an account of some remarkable places and marvels in India: *Rieu* iii 1030b (extracts only. Circ. A.D. 1844).

235. Apparently of unknown authorship is:

*Jān i Manda'i*, an account of Bombay: [Calcutta 1820 i°\*.]

236. S. Hashim 'Alī al-Rīdāwī, whose father, Mirzā Yūsuf 'Alī, had accompanied Śādar-Jang from Delhi to Oudh, was born at Bijnaur, a village south of Lucknow,<sup>1</sup> in 1177/1763-4. *Mir'at al-bilād* (beg. *al-H. l. Khaliq al-'Ibad*), a geographical and historical work composed at Lucknow in 1235/1819-20 and divided into a *mugaddamah* (on the celestial spheres and the divisions of the globe), seven *bab*s ((1) the 1st climate, the land of the Zangis, (2) the 2nd climate, Arabia, with a genealogy of Muḥammad and his descendants under Mecca, <sup>1</sup> To be distinguished from the much better known town of Bijnaur in Kanauj land.

a note on the Wāhhabis and their raid on Karbala in 1216/1801 under Najd, a sketch of 'Abbāsīd history under 'Irāq and a long notice of the Imām Husayn under Karbala, (3) the 3rd climate, India, with an outline of Indian history to Ahmād Shāh's accession, a summary of the history of Oudh to the accession of Shāh i Zaman [not Zaman] Ghāzi al-Dīn Haidar Khān in 1234/1819 and accounts of the Saiyids of Nasirabad [near Jāis: cf. *PL* i p. 713], the rulers of Bengal, etc., (4) the 4th climate, Persia, with a brief history of the Safawids and their successors to Rāṭh-'Alī Shāh, (5) the 5th climate, Turkistān and China, with an account of Chingiz Khān and his descendants, (6) the 6th climate, Rām, Syria and Egypt, (7) the 7th climate, Europe) and a *khātimah* (on inhabited countries outside the seven climates, America, the Sāmānids, Buwāhidis, Salyūqids, Muḡaffarids, Sarbadarids, Barmecides, Tirmidh, Hishām b. 'Abd al-Malik and others, wonders of creation, Indian sages): *Rieu* i 428a (357 foll. 19th cent.)

237. For the *Kisālah i Saiyid Muḥammad b. Ahmād al-Husayni al-Baghādādī*, completed in 1237/1822, see *PL* i pp. 1150, 1420n, and now *Leningrad Acad.* i (Miklukho-Maklai) p. 91 no. 80 (A.H. 1237/1822, autograph. Presumably the Asiatic Museum MS.).

238. For the *Riyāṭ al-siyāhah* completed in 1242/1827 by Zaim al-'Abidin b. Iskandar Shīrwānī see *PL* i pp. 1150-1 and also *Leningrad Acad.* i (Miklukho-Maklai) pp. 89-91 nos. 78, 79. For the same author's *Bustān al-siyāhah*, completed in 1247/1832, and his *Hādā'iq al-siyāhah*, completed in 1242/1827, see *PL* i p. 1151.

239. For the *Yādgar i Bahadurī*, which was completed in 1249/1833-4 by Bahadur Singh b. Hazārī-Māl, and of which the *mugaddamah* to the fourth *sānīhah* is devoted to geography (mainly Indian), see *PL* i p. 149.

240. Nawwāb Iqbāl al-Dawlah Muḥsin 'Alī Khān b. Shams



al-Daulah Ahmad 'Ali Khan<sup>1</sup> b. Sa'adat-'Ali Khan, born 15 March 1808, came to England in January 1838 to urge his claims to the throne of Oudh. Having failed to gain his object, he retired to Baghdat (perhaps more precisely Karbala<sup>2</sup>) and died there on 21 December 1887. He was created G.C.S.I. in 1882. [Beale *Oriental biographical dictionary* p. 180; Buckland *Dictionary of Indian biography* p. 215; Nizami Badayuni *Qanwis al-mashahir* (in Urdu) i p. 88. For a portrait at India House see W. Foster *Descriptive catalogue of the paintings, statues, etc., in the India Office*, 5th ed., London, 1924, p. 101.]

[*Iqbal i Farang*] *Iqbal-e-Farung* or *British Prosperity: being a short description of the manners, customs, arts, and science of the enlightened British*, by Nurwah Iqbal-ood Dowlah Bukadoor, accompanied by a literal translation into the English. Calcutta 1834<sup>3</sup> (197 pp.; 3 plates).

241. 'Abd al-Razzag Ishtahānī, having found his country-men crafty and deceitful, went to the Turkish frontier (*sarhad i Raan*) in the hope of making a congenial friend. There too, however, he remained unsatisfied and he was cherishing the idea of travelling to Europe, when at Tabriz he made the acquaintance of the British physicians John Cormick<sup>4</sup> and John McNeill.<sup>5</sup> He greatly enjoyed their society for a time, but both of them

<sup>1</sup> Shams al-Daulah was the third son of Sa'adat-'Ali Khan (Nawwab-Wazir of Oudh 1212-29/1798-1814) and a younger brother of Ghazi al-Din Haidar (Nawwab-Wazir 1229/1814, King of Oudh 1234-43/1819-27).

<sup>2</sup> In the *Bahān i Asud'a*, p. 112<sup>12</sup>, he is described as resident at Karbala.

<sup>3</sup> Cormick was attached to the suite of Sir John Malcolm on his third mission to Persia (in 1810; see Elgood *A medical history of Persia* p. 445). After the withdrawal of that mission he became surgeon with the army of the belt apparent 'Abbas Mirza at Tabriz (Elgood p. 446), and there he seems to have remained except for short absences (cf. Elgood pp. 412, 446) until his summons to Tihiran in 1833, the year of his death (Elgood pp. 465, 466; G. Fowler *Three years in Persia* I (London, 1841) p. 330).

<sup>4</sup> Dr. (afterwards Sir) John McNeill, b. 1795, assistant surgeon at Bombay 1816, was from 1824 to 1835<sup>1</sup> attached to the East India Company's legation in Persia, at first in medical charge, and later as political assistant to the envoy<sup>2</sup> (so *D.N.B.*, but the date 1824 seems to be inconsistent with Elgood's statement (p. 450<sup>7</sup>) that he<sup>3</sup> had been acting as physician to the mission since 1818<sup>4</sup>, and this statement in its turn conflicts with the information in the *D.N.B.* that<sup>5</sup> "He was attached to the field force under Colonel East in Cutch and Chamanab in 1818-19" and "was afterwards deputy medical store-keeper at the presidency". In 1836 he was appointed envoy and minister plenipotentiary to the Persian court, in 1842 he left Persia and he died at Calcutta on 17 May 1883.

<sup>5</sup> See the article Ushnuyah (Minorsky) in the *Ency. Isl.* The word is transferred towards the end of his life (he died in 1833).

left Tabriz,<sup>1</sup> and 'Abd al-Razzag transferred himself to Urmīyah. He was living pleasantly there, when he had the misfortune to meet a former acquaintance, Rāḥmat Allāh Khān, the Governor of Ushnuyah,<sup>2</sup> who took him to that town. In spite of much kindness on the part of Rāḥmat Allāh Khān he was unhappy at Ushnuyah among a people of foreign speech and he wrote the *Aḥwal i Ushnuyah* to occupy his mind and forget his sorrows. *Aḥwal i Ushnuyah u Urmīyah* (beg. Gum gashāh i wadd i bi-stānāt 'Abd al-Razzag i Isfahānī), an account of Ushnuyah and Urmīyah and their inhabitants<sup>3</sup>: *Flügel* ii 1273.

Edition with German translation and notes: *Der Kurden-gang im Originaltexte herausgegeben, übersetzt und erläutert von Dr. Max-Urschmütz und die Stadt Urmīyah. Reisebeschreibungen eines Persers, mitian Bittner. Vienna 1895*<sup>4</sup> (Sitzungsberichte der kais. Akademie der Wissenschaften in Wien, phil.-hist. Classe, Bd. cxxxiii, 3).

242. S. M. Rida "Najm" 'Ābāfābā has already been mentioned as the author of works composed in the years 1231-64/1816-48 (see *PL* i pp. 148-9, 488, 523, 901, 1245). *Khawarshid i Isām*, or *Manẓar al-'ālam*, a geographical work: *Rien* iii 1014b (extracts only. Circ. A.D. 1850).

243. Ratan Lai<sup>1</sup> (the Madras cat. adds: b. Chapna Lai<sup>2</sup> Kayal)<sup>3</sup>.

<sup>1</sup> It is not clear whether in Cormick's case this refers to his final departure in 1833, since, as already mentioned, he had been absent on previous occasions. So far as can be ascertained from Elgood's *Medical history*, McNeill was only occasionally in Tabriz, in 1831 for example (Elgood p. 419 ult.), and again apparently in the following year (Elgood p. 460 ult.). More than once he was called to Tabriz to operate on 'Abbas Mirza for scurvy (Elgood p. 457), presumably towards the end of his life (he died in 1833).

<sup>2</sup> See the article Ushnuyah (Minorsky) in the *Ency. Isl.* The word is transferred towards the end of his life (he died in 1833).

<sup>3</sup> The date of composition is given in the MS. as A.H. 123 [sic], which Bittner since it is anterior to McNeill's arrival in Persia.

<sup>4</sup> Probably a corruption of Chaman Lai<sup>1</sup> (for which name cf. Garein de Tassy i p. 381).

<sup>5</sup> See Kayal<sup>2</sup> = Kayasth (cf. *PL* i p. 471 n.3).



- (1) *Maqā'at al-arḡ*, composed in 1251/1835-6: *Ḥaidarabad* 1252/1836-7 (see *Asafiyah* i p. 594 no. 108 and iii p. 242 no. 145, presumably the same work, though in the latter place the author's name is given as Nawwāb Shams al-Umara' Amir i Kabir (cf. *PL* ii p. 21)).
- (2) *Risālah i jughrāfiyah* (beg. *Bād i ḥand i Khāliq al-Ard wa-l-Samāwat*), composed in 1251/1835-6 for Nawwāb 'Umdat al-Daulah Bahādur (cf. *PL* ii p. 100), son of Shams al-Umara' Bahādur: *Madrās* i 510 (A.H. 1258/1842). Edition: *Risālah dar 'ilm i jughrāfiyah*, 1252/1836-7 (*Asafiyah* iii p. 242 no. 155, where the place of publication, doubtless *Ḥaidarabad*, is not stated).
- (3) *Takht al-bilād*, composed in 1251/1835-6. Edition: 1252 (*Asafiyah* i p. 594 no. 52).

244. Aqā 'Abbas, a native of Shirāz who had seen some military service in Afghanistan, was introduced to R. Leech<sup>1</sup> at Multan by the latter's servants as a man professing some knowledge of artillery and undertook to cure one of his horses. Subsequently, with a Persian writer ('Abbas himself being illiterate), two guides and a servant, "all habited and equipped as fakcers," he left Peshawar on a tour planned by Leech. (Safar-namah i 'Abbas i Shirāzi): presumably now in the Secretariat of the Government of India. English translation: *Journal of a Tour through parts of the Panjab and Afghanistan* [all frontier districts apparently], in 1837. By Agha Abbas of Shirāz, arranged and translated [partly from his original account written by his companion from his own dictation; and partly from his answers to questions put by myself . . .] by Major R. Leech . . . From the Secretariat of the Government of India (in *Journal of the Asiatic Society of Bengal*, N.S. xii/2 (Calcutta 1843) pp. 564-621).

<sup>1</sup> Presumably the same person as Lieutenant R. Leech, author of a grammar of the Panjabee language. Bombay 1838 (see *Catalogue of printed books* . . . in the library of the Royal Asiatic Society, London 1940, p. 223) and Lieutenant Leach (see ?), author of a grammar of the Pashto or Afghamee language (Calcutta 1839) (op. cit. p. 222). These and two other linguistic works by Robert Leech are recorded in the R.M. general catalogue. (P.S. See also Gabriel *Die Keschichte Persiens* pp. 1732, 1791, 1871.)

245. Mullā Abū Tāhir Khwājah i mufti<sup>1</sup> i Samargand. Mullā Mir Abū Sa'id Khwājah qadī i kalān i wilāyat i Samargand. *Samariyah*, on Samargand, its buildings, the shrines of its saints (with short biographical notices), etc., compiled not earlier than 1251/1835-6 (mentioned on p. 35<sup>as</sup> as the date of the death of Sulṭān-Khān Khwājah): *Tashkent Acad.* i 711 (70 foll. A.H. 1288/1871), *Leningrad Acad.* i (Miklukho-Maklai) pp. 94-7 nos. 82 (A.H. 1292/1873), 83, 84. Editions: (1) *St. Petersburg* 1904<sup>2</sup> (*Samariyah, sochinenie Abu-Takhtir-Khodzhi* . . . *Tadzhitski tekst*. Ed. N.I. Veselovskii. 81 pp. Imperatorski Sanktpeterburgski Universitet. Izdaniya Fakul'teta Vostochnykh Yazykov, no. 21). (2) *Samariyah la'if* i A. J. b. A. S. i *Samargandi*, *Tihra*n 1330-1/1952-3† (ed. Iraj Afshar, with a preface by Sa'id Na'isi. Based on Veselovskii's edition). Russian translation: *Samariyya, opsanie drevnostei i musul'manskikh svyatykh Samarkanda* . . . , *Samargand* 1899 (tr. V. L. Vyatkin. In *Spravochnaya knizhka Samarkandskoy oblasti za 1898 g.*, pp. 153-259). Uzbek Turkish translation: by 'Abd al-Mu'min Sattari, ed. *Tashkent Acad.* i 712 (a MS. apparently prepared for the press in 1923).
246. Hājī Ḥab-dād,<sup>3</sup> a resident of Rashāwar, was sent to Dir to obtain information about the manners, customs, etc., of the Kāfers inhabiting the adjacent country of Kāfiristan.<sup>4</sup>

<sup>1</sup> See *Samariyyah*, *Tihra*n A.H. 1331, p. 36<sup>10</sup>.  
<sup>2</sup> Professor of Oriental History in the University of St. Petersburg, d. 1918; see *Samariyyah*, *Tihra*n A.H. 1331, Afshar's preface pp. 4-5; Sir A. Wilson's *Bibliography of Persia* p. 236.  
<sup>3</sup> Or rather, it would seem, Allah-dād, the spelling with a single lam (usually transliterated Ḥab-dād by European orientalisks) being apparently a conventional nasta'liq spelling. Cf. *Farhang i Nigam* i p. 402<sup>17</sup>: *laḡ* i *Ḥab-dād* *dar nam al-Shāfi i nasta'liq bi yak lam* (ج) *inf-mawṣafand*.  
<sup>4</sup> Gen. Court, b. 1793, educated at the École Polytechnique, Paris, 1812-13, left the French army in 1818, served in Persia and in 1827 joined Ranjit Singh's forces. After Ranjit Singh's death (in 1839) he returned to France (see Bock, *Land Dictionary of Indian biography* p. 97).  
<sup>5</sup> For which see the article Kāfiristan in the *Ency. Brit.*, 11th edition, vol. xv pp. 630-4. Cf. *P.L.* i p. 405<sup>7</sup>.



with the arrival at Sa'iri, a village in the Simla hills, on 11.6.1846 : *Rien* iii 982b (70 foll. Circ. A.D. 1846).

250. Ahmad Shāh Naqshbandi b. Khwājah Shāh Niyāz Kashmiri.

(*Route from Kashmīr to Yarkand*), written at the request of Lord Elphinstone and presented to him in Kashmīr in July 1846 : Blochet i 674 (25 foll.).  
Translation : *Route from Kashmīr, via Ladakh, to Yarkand*, by Ahmed Shah Nakhshabandi. *Translated from the Persian MS.* (by J. Dowson<sup>1</sup>) (in *JRAS.* xii (1850) pp. 372-85).

251. Abd al-Karīm [Khān] "Mughlāq" Jhājhar<sup>2</sup> or, as he calls himself in his concluding lines, Karīm Khān Jhājhar, b. Qāsim Khān b. Talīb Khān Afghān Sarbān,<sup>3</sup> having been invited to England by the Admiralty for the purpose of acquainting himself with the latest astronomical instruments, left Delhi in September 1839 and remained in London until November 1841. A manuscript of the Urdu *Siyāhat-nāmāh* in which he described this visit to England was in the possession of Garcin de Tassy,<sup>4</sup> who published in the *Revue de l'Orient* for 1865 an abridged French translation of the first two parts (i.e. from Delhi to Calcutta and from Calcutta to London). In Dhā-i-Qadāh 1261/November 1845 Karīm Khān visited the tomb of Qutb al-Dīn Balbātyār Kākī (for whom see *P.L.* i p. 943) and at an interview with the Governor General, Lord Henry Hardinge [*sic*], he was asked to write an account of the ancient buildings of Delhi. In compliance with that request he wrote not merely an account of the buildings of Delhi but a work of much wider scope, the *Mir'at-i gūl-i-nūma*.

<sup>1</sup> b. 1820, d. 23 Aug. 1881, tutor at Harebury, Professor of Hindustani at University College, London, editor of H. M. Elliot's *History of India* (see *D.N.H.* and Buckland's *Dictionary of Indian biography* p. 123).  
<sup>2</sup> Jhājhar (spelled also Jhājhar) is thirty-five miles west of Delhi. For another Jhājhar see *P.L.* i p. 1314 penult.  
<sup>3</sup> For Sarbān, one of the three sons of Qutb al-Rahmān in the *Ency. Isl.*, 1st ed. vol. i p. 152b, 2nd ed. vol. i p. 218b.  
<sup>4</sup> See his *Histoire de la littérature hindoue et hindoustanie*, 2nd ed., vol. ii (Paris 1870) p. 163 (under Karīm Khān).  
<sup>5</sup> Sir Henry Hardinge was raised to the peerage as Viscount Hardinge in 1846.

(*Ahwal-i Kafīstān*),<sup>1</sup> General Court's questions and the answers given by two Kāmūzi Kāfirs, together with the names of the Kāfir tribes and their villages : Blochet i 675 (20 foll. Early 19th cent.), 676 (23 foll. Early 19th cent.).

247. In 1838 an anonymous Indian, probably a Hindu, wrote :

*Geographical notes* relating mainly to places in or adjacent to north-western India : e.g. Bājaur, Swāt, the Indus and Jihām, Taxila, Attock, Jamrud, Hasan Abdal, Poth-āng, Khānpur, Harāt, Qandahār, etc. : Blochet i 677 (100 foll.).

248. Alexandre Chodzko [pronounced Kodj-ko according to

Larousse], a Pole, b. 11 July 1804<sup>2</sup> at Krzywicze in Lithuania, d. 20 December 1891 at Paris, was a Russian consul in Persia and afterwards Professor of Slavonic Languages and Literatures at the Collège de France. Among his works were (1) *Specimens of the popular poetry of Persia*, London 1842\* (Oriental Translation Fund), (2) *Grammaire persane*, Paris 1852\*, 2nd ed. Paris 1883\*, (3) *Chants populaires slaves*, 1865, (4) *Théâtre persan. Choix de pièces ou drames, traduits* . . ., Paris 1878\*. [*Larousse du xix<sup>e</sup> siècle*, ii (Paris 1929) p. 234 ; Edwards coll. 179-80 ; A. T. Wilson *A bibliography of Persia* p. 42 ; Šabā *Bibliographie française de l'Iran* p. 25 no. 209, etc. ; Gabriel *Die Erforschung Persiens*, pp. 161, 162, 174, etc.]

(*Stages on the caravan routes* from Harāt to Qandahār, from Qandahār to Kābul and from Māshhad to Khwāh, together with information concerning the garrisons of Khurasān), drawn up in 1841 on the basis of information received from a caravaner : Blochet i 652 (4 foll.).

249. In 1846 Ganeshī La'ī accompanied Charles [Stewart] Hardinge [afterwards 2nd Viscount Hardinge] and Captain [Arthur Edward] Hardinge, sons of the Governor General of India, on a journey to Kashmīr. (*Diary of a journey to Kashmīr*), beginning with the departure from Lad'hayānāh on 28.3.1846 and ending abruptly

<sup>1</sup> There is no formal title. Blochet calls the MS. "Rapporte sur les Kāfirs".  
<sup>2</sup> See *Notre Chronologie des Kāfirs* : Larousse says 1806.



*Mir'at i 'giti-nunda* (beg. *Martab i h. u sp. i bi-q. lastan i bar-gah*), a geographical work completed on 1 Rabi' al-Awwal 1263/17 Feb. 1847 (according to a statement, perhaps corrupted, at the end of one of the B.M. MSS., though the other, as well as the I.O. MS., is dated Shrawāl 1262 [Sept. 1846]) and containing unnumbered sections devoted to [1] opinions of ancient and modern astronomers concerning the solar system, [2] the globe and its divisions, [3] description of Asia (almost entirely concerned with the history and geography of India, including an account of Delhi and its monuments), [4] Africa, [5] Europe, [6] America, [7] England: its early history, [8] description of London, [9] history of the E.I.Co.: *Rien iii* 994b (A.M. 1262/1846), 994a (circ. A.D. 1850), I.O. D.P. 724 (bearing the author's seal).

252. *Hakim i Isha i Lak'hnawi*, or, as in the colophon, *Hakim al-Hind Awad'hi*.<sup>2</sup> *Kashshaf i 'alam*, a compendium of geography: Lucknow 1265/1849\* (67 pp. Nizami Pr.).

253. P. *Raphael* (so Edwards), or *Mirza Rafai'il* (so Browne), or *Rafaeli* (so D.M.G. cat.).

(*Jahan-nunda*), a geography compiled from English works at the request of the Shah: *Tabriz* 1267/1851\* (228 pp., 1 map. Cf. Browne *Press and poetry* p. 160 (70): *Katalog der . . . Deutschen Morgenländischen Gesellschaft. Erster Band: Drucke*, Leipzig 1900, p. 363).

254. In 1269/1852-3 a census of all the houses and other buildings in Tihiran was taken by order of Nasir al-Din Shah. *'Adad i khandaha u sa'ir i binaha-yi Dar al-fihl-i-fah* *i bahrah i Tihiran*, . . . a directory of Tihiran giving the character, size and ownership of each house: *Browne Coll.* K. 9 (9) = Houtum-Schindler 44 (188 foll.).

<sup>2</sup> Possibly *Hakim i Isha'i*, in which case *Isha'i* is presumably a *takhtas*. Otherwise *Hakim i Isha'i*, like *Hakim al-Hind*, would doubtless be a title or surname. <sup>3</sup> *Awad'hi* = "Oudh". Cf. *P.L.* i p. 703.

255. *Farhad Mirza* b. 'Abbas Mirza b. Fatḥ-'Ali Shah died in 1305/1888 (see *P.L.* i pp. 204, 1258).  
(1) *Hidayat al-sabil*: see *P.L.* i p. 1157.  
(2) *Jam i Jam*, a translation of William Pinnock's *Comprehensive system of modern geography and history* with additions: [Tihiran] 1273/1856\* (429 pp. Cf. *Dihrah* v p. 24 no. 109, where the place of printing is given as Bombay; Mashhad cat. iii, fol. 17, ptd. bks., no. 3; *Mélanges asiatiques* iii p. 49; R.A.S. cat. of ptd. bks. p. 326; *JRAS.* 1923 p. 224).

256. 'Abd al-Latif al-ma'ruf bi- Muḥyi 'l-Din, as he calls himself at the end of the *Jawahir al-haqiq* (p. 181<sup>us</sup>), or *Mauḥawi Saiyid Shah 'Abd al-Latif al-ma'ruf bi- Saiyid Shah Muḥyi 'l-Din Qadiri Nagawi Wailuri*,<sup>1</sup> as he is called on the title-page, wrote also a work entitled *Jawahir al-suluk*, "a scheme of existence, and the duties of the believer, according to the Sūfi doctrine" (Arberry), published at Madras in 1283/1866\* (276 pp., 11 charts). Born in 1207/1792-3, he taught in a *madrasah* founded by himself at Vellore and died at al-Madinah on 3 Muharram 1289/13 March 1872 (see Rahuman 'Ali p. 222). *Jawahir al-haqiq*, a Sūfi cosmography completed at Vellore on 11 Rajab 1273/7 March 1857: *Madras* 1274/1857-8\* (Mazhar al-'Aja'ib Pr. Pp. [1], 182, [2], 14, [2]; a large folded diagram headed *al-da'wat al-nyūdhiyah* as frontispiece; 4 celestial and three terrestrial maps towards end).

257. For the *Āḥṣar i Jafar*, a topography and history of Fars, with a sketch of the history and geography of the world, by M. Ja'far Khūrmūji ([Tihiran?] 1276/1860?), see *P.L.* i p. 352.

258. In 1276/1859-60 was compiled, possibly by order of F. A. Bakulin, Russian consul at Astarabad—*Khānah-wār* [u] *anfās i mamūkāt i Astarabad bā jam' i muta'alifāt* [sic lege *pro m'qāt*], statistics, mainly demographic, concerning Astarabad and its eight districts (*būlakāt*), without preface or conclusion: *Leningrad Acad.* i  
<sup>1</sup> This is the spelling given in Khwājah 'Abd al-Majid's Urdu dictionary, the *Jam' al-tughat*. Vellore is 87 miles west of Madras and 15 miles west of Arkat ("Arcot").



(Miklukho-Maklai) p. 98 no. 86 (probably autograph. 20 foll. Formerly in Bakulin's possession).

259. [Mirza Ibrahim].

*Kitāb i Astarābād u Mazandarān u Gilān u Simnān u Dāmghān wa-ghhairah*,<sup>2</sup> geographical (also economic, ethnographic and historical) information concerning the towns and districts along the route Tih-rān, Simnān, Dāmghān, Shahrūd, Astarābād, Mazandarān, Gilān, begun 29 Ramadān 1276/21 April 1860 and completed 20 Dhū'l-Qa'dah 1277/31 May 1861: *Leninград Acad. i* (Miklukho-Maklai) p. 99 no. 87 (102 foll. a.n. 1277/1860-1, apparently autograph. Transcribed for B. Dorn [cf. *PL* i p. 224<sup>9</sup>], *Browne* Coll. Sup. 9 (19 foll. only).

260. For the *Khūwshīd i jahān-nūma*, a history and geography of the world completed in 1280/1863-4 by S. Ibrāh Bakhsh Husaini Angreẓābādī, see *PL* i p. 152.

261. Maḥlāwī Abū M. Ḥasan "Shī'ī" Qādīrī Kashmīrī died in 1298/1881 (see *PL* i p. 1046).

*Zubdat al-aḥbār*, a cosmography: *Amritsar* 1282/1865<sup>o</sup> (404 pp.).

262. Khāir al-Dīn Bāshā al-Tūnī, of Circassian origin, was born in 1810 and at an early age went to Tunis, where he rose to high official positions. In 1294/1877 he was invited to Istanbul by Sulṭān 'Abd al-Hamīd and in 1295/1878 he became Grand Vizier, but he was dismissed after only eight months in office. He died in 1307/1890. [Zaidān *Tārīkh ādāb al-lughah al-'Arabīyah* iv (1914) p. 290; *Ency. Isl.* under Khāir al-Dīn Bāshā (Menzel); Brockelmann *Spkhd.* ii p. 887; etc.]

1 "The history of the *ḥayāt* (Dorn, Bericht) est assez amusante. Its author was named—if I am not mistaken—Mirza Ibrahim and was a semi-heretic monk who accompanied Mackenzie [Capt. F. Mackenzie, author of *Report on the Persian Caspian provinces*, Reest, 1859-60, unpublished: see Rabinovitch *Mazandarān and Astarābād*, p. 13 n.2] then HBM Consul at Reest on his tour in Mazandarān, Astarābād, Dāmghān, etc. This monshi probably sold a copy of his notes to Melgunoff, who reproduces them practically word for word. . . . The faulty spelling is really remarkable and was recognized by Melgunoff. . . . When searching for material for my work on Gilān I managed to locate the descendants of this Mirza Ibrahim and obtained from them the loan of the original pocket notebook of Mirza Ibrahim all written in pencil: . . . (in a letter dated Nov. 13th 1931 from H. Rabinovitch to V. Minorsky).  
"Title (probably due to Dorn) from binding.

*Aḡwām al-masālik fi ma'rifa' ahwāl al-mamālik*, a geographical, political and statistical account of the countries of Europe with a short account of the rest of the world: *Tunis* 1284-5/1868<sup>o</sup> (see Ellis i col. 841).  
Persian translation: by Ḥaidar 'Alī Isfahānī *mulagqab bah* Fakhr al-Udaba', *Mayis* 686.

263. Cornelius Van Allen Van Dyck, b. 1818, d. 13 Nov. 1895, an American medical missionary in Syria, was manager of the mission press at Beirut from 1857 to 1880 and wrote numerous educational works in Arabic (see Zaidān *Tārīkh mashāhir al-shayṭ* ii pp. 39-53, *Tārīkh ādāb al-lughah al-'Arabīyah* iv pp. 218-19; Sarkis *Dictionnaire encyclopédique de bibliographie arabe* coll. 1462-5; *Columbia encyclopedia* p. 1824; *Dictionary of American Biography* xix p. 186).

*al-Mir'at al-waḍṭīyah fi 'l-kurāt al-arḍīyah*, a general geography printed three times at Beirut: see *Ikhtisā' al-ganū' bi-mā huwa ma'bū'*, by Edward Van Dyck (his son), Cairo 1896/1313, p. 402, and Ellis ii col. 736, where an edition of 1852<sup>o</sup> is recorded.  
Persian translation: *Kāshif al-qina'*, 'an ahwāl al-aḡālm wa-a'l-biḡā', by Fakhr al-Dīn b. Abī 'l-Qāsim Gulpayagānī, *Bombay* n.d.<sup>o</sup> (220 pp.).

264. Mirza Muḥalla 'Abd al-Rahmān b. M. Latif Mustajir [sic?] Samargandī accompanied the Russian orientalist Aleksandr Lyudvigovich Kun (1840-1888) as translator at the time of Major-General A. K. Abramov's Iskandar-Kul expedition in 1870. (*Rūz-nāmah i 'Abd al-Rahmān b. M. Latif i Samargandī*), a diary from 25 April to 27 June 1870 written at the request of A. L. Kun and giving a detailed account of the localities on the route of the Iskandar-Kul expedition (the upper Zarafshān from Penjikent to Paldarak, the valleys of the Yaghnōb and Iskandar-Darya, the Iskandar-Kul districts): *Leninград Acad. i* (Miklukho-Maklai) p. 100 nos. 88 (probably autograph. 398 foll. Cf. *Mélanges asiatiques* x p. 278 no. 106), 89 (transcribed for Kun. 322 foll. Cf. *Mélanges asiatiques* x p. 279 no. 107).



author of *Tajarrub-i khawd-i man u ara-yi khawd-i man* . . . . *My own experiences* [sic] and my own opinions by *Aga Mirza Ismail Dord-i Ispahaneh*. June 1884 ["A tract on the political relations of England, Russia, and Persia", according to Edwards], which was lithographed in 1301/1884<sup>6</sup> (66 pp.) at [Haidarabad?]. On p. 595 of the Asafiyah catalogue, vol. i, which was published in 1332/1914, he is described as *mayud*, i.e. still alive. It seems probable that he was then resident in Haidarabad. [*Dharrat*ah viii p. 157 no. 631, ix/1 p. 321 no. 1900].

*Jughwafiyah-i 'alam*: 1297/1880 (see Asafiyah i p. 594 no. 95, where the place of publication, doubtless Haidarabad, is not stated).

268. *M. Hasan Khan Maraghi* entitled *Sani' al-Dawlah* and afterwards *I'timad al-Saltanah* died 19 Shawwal 1313/3 April 1896 (see *PL* i pp. 154-5, 1248-9, *et alibi*).

(1) *Ma'la' al-shams*, a geographical, historical and biographical account of Khurasan and of some places on the way thither, [*Tihiran*?] 1301-3/1884-6<sup>6</sup> (3 vols.); see *PL* i p. 356; Wilber p. 269.

(2) *Mir'at al-buldan-i Nasir*, an uncompleted alphabetical dictionary of Persian towns and villages in four volumes extending to the letter *jin*, [*Tihiran*?] 1293/1876 (vol. i only, 388 pp. ending with Tabriz); [*Tihiran*] 1294-7/1877-80<sup>6</sup> (4 vols., of which vol. i has 606 pp. and ends with Tihiran (تِهْران)): see *PL* i p. 344; Wilber p. 269.

(3) *al-Tadwin fi ahwal jibal Sharwin, Tihiran* 1311-12/1893-4<sup>6</sup> (pp. 148; 61); see *PL* i p. 362; *Dharrat*ah iv p. 18 no. 61; Mashhad iii, *fsl*. 14, ptd. bks. no. 31.

269. Qari *Rahmat Allah* "*Wadip*" b. 'Ashur i Muhammad Bulhari (cf. *PL* i pp. 387 (6), 916) died in 1311/1893 according to Tashkent Acad. i p. 138<sup>6</sup>. For seven further MSS. of his *Tuhfat al-ahbab* see nos. 332-8 in that catalogue.

*Gharat al-ahbar fi 'ajaz al-safar*, or *Sa'atunih*

*al-masalik wa-farastih al-mamalik*, an account of a journey in 1303/1886 to Mecca and al-Madinah through Turkistan and

Probably the same person is the author of:  
(*Ruz-namah-i Wistafkah-i Muskab*), an account of the Moscow Exhibition of 1872, especially the Turkistan section, by an anonymous Central-Asian who went to Moscow in that year with A. L. Kun: *Leningrad Acad.* i (Miklukho-Maklai) p. 102 no. 90 (76 foll.).

265. For the *Mir'at al-Qasr*, completed in 1288/1871 by 'Abd al-Rahim "*Suhail*" Darrabi Dunbuli Kashani, see *PL* i p. 350.

Edition: *Tarikh-i Kasan wa'af-i 'Abd al-Rahim-i Darrabi* (*Suhail-i Kashani*) . . . . *Tihiran* a.h.s. 1335/1956<sup>†</sup> (ed. Iraj Afshar [cf. *PL* i p. 1179]. Intisharat-i Farhang i Iran-zamin, 2. A second edition with notes and indexes is announced on the last page as in the press).

266. Mirza Mahdi Khan, evidently an officer in the army of the Waki al-Mulk during a pacification of Baluchistan, was sent with 'Abd Allah Khan in 1282/1865-6 to take the port of 'Is in Makran [*Notes* . . . . p. 153]. In 1281/1864-5 he had taken the village of Pishin after a siege of five days [*Notes* . . . . p. 181]. Persian text of his report on Baluchistan: [title?], *Tihiran* "July 1875" [= Jumada II-Rajab 1293].

English translation: *Notes on Persian Beluchistan. From the Persian [report] of Mirza Mehdy Khan*. [Submitted to the Persian Government and] *Published Teheran, July 1875*. [The article signed on p. 154] A. [= Albert] H. [= Houtum] Schindler (in *JRAS*. N.S. vol. ix/1 (Oct. 1876) pp. 147-54).

267. Isma'il "*Durdi*" "*Istabani*" was a son of the poet and calligraphist Mirza Ibrahim "*Sa'ghar*" "*Istahani*". He was the

<sup>1</sup> Vasyavka (Russian) = exhibition, show.  
<sup>2</sup> Cf. Goldsmit *Telegram and travel*. London 1874, p. 583: "We remained four days [in January 1866] at Karman, most hospitably and honourably cared for by the late Muhammad Ismail Khan, Waki al-Mulk, then Minister [Wazir] of the nominal governor Prince Katiomars [sic], son of Kahruman Mirza [b. Abbas Mirza], and afterwards governor himself." See especially op. cit. pp. 584-90.  
<sup>3</sup> Who visited India shortly before 1267/1850-1 (when the *Alfiyah-i Nasir* was lithographed at Bombay in his handwriting) and again in 1270/1853-4 and who died at Isfahan in Rajab 1302/1885: see *Dharrat*ah viii p. 157 no. 631; *Abd al-Karim Jast* *Tughkhat al-qubur*, 2nd ed. p. 601<sup>2</sup>; *Dizdwin-i Ghamsin*, a.h.s. 1328/1910-11, *fsal* al-Muhammadiyyah introduction.



Persia: *Tashkent Acad.* i pp. 172-3 nos. 399 (153 foll. A.H. 1304/1886-7, possibly autograph), 400, 401.

270. M. Taqi Khan "Hakim" (cf. *PL* i pp. 242 (3), 386). *Ganj-i damsh*, a gazetteer of Persia, [*Tihān*], 1305/1887° (573 pp. Cf. Browne *Lit. Hist.* iv pp. 456-7).

271. Hajj Mirza M. 'Ali b. Ahmad Angari *Qarājah-Dagh* wrote a commentary on Rāḡimāh's well-known *khwāb* (cf. *Dharrāh* vii p. 205 no. 1005). [*al-Ma'āthir wa-l-āthār*] (quoted in *Damshimān* & *Adhārāyān* p. 333); *Ahsan al-kawā'ir* ii pp. 72-4; Brockelmann *Spid.* ii p. 836.] *Zain al-ma'ābid fi faḡlāt al-masājid*, on the merits (*faḡlāt*) of the Ustād Shāghrd Mosque<sup>1</sup> at Tabriz together with *nikaḡ* & *hadith* u *loḡir* u *akhlaq*, completed in 1308/1890: Tabriz 1308/1891 (*Mashhad* v p. 275).

272. S. Taqi-'Ali Shāh Maududi Chishti.

*Armaghān-i Hindustān*, described in the Haidarabad Coll. cat. p. 37 as "a geography of India": *Haidarabad* 1311/1893-4 (see *Asāṡiyah* i p. 594 (under *Jughrāfiyah*), ii p. 836 (under *Safar-nāmah*)).

273. Ḥasan Fash<sup>1</sup> Shirāzi, b. 1287/1821-2, d. Rajab 1316/Nov.-Dec. 1898. *Fars-nāmah* i *Nāṡir*, a history and geography of Fars with an index of place-names: *Tihān* 1313/1895-6° (2 vols. in I. 685 pp. Cf. Browne *Lit. Hist.* iii 162; Wilber p. 270). Abridged translation of the two sections relating to the tribes in the final chapter: *Hajj Mirza Hasan-i-Shirazi on the nomad tribes of Fars in the Fars-nāmeh-i-Nāṡir*. By D. Austin Lane<sup>2</sup> (in *JRAS*, 1923 pp. 209-31).

274. S. M. Nāṡir "Fursat" Ḥusaini Jahrumi *Shirāzi*<sup>3</sup> entitled (mudagagab) Fursat al-Daulah was born at Shirāz in 1271/1854-5 and died in 1339/1920 (see *PL* i p. 1295; *Āthār* i *Ayam*, Bombay

<sup>1</sup> For which see the article Tabriz in the *Ency. Isl.*

<sup>2</sup> Not taken as printed in *PL* i p. 1295.

<sup>3</sup> Fursat al-Shirazi wa-husnā 'L-Mirza Muhammad Nāṡir al-Husaini al-mudagagab bi-Mirza Aḡl . . . the Mirza Ja'far al-mudagagab bi-Bahjat . . . *Āthār* i *Ayam*, appended biography, n. 924.

<sup>1</sup> Or Wiqār in accordance with the *ghilāt* i *mashhār*.

(2) *al-Riḡlāt al-Khūziyāh*, on a journey to Khūzistān (*Dharrāh* v p. 116°).

*Tihān* 1319/1901-2 (see *Mashhad* iii, *fat.* 17, ptd. bks., no. 13; (1) *Kifāyat al-jughrāfi* i *ḡabr* u *siyāst* i *jadid*: died in 1326/1908 (see *PL* ii p. 22).

277. Najm al-Daulah Mirzā 'Abd al-Ghāṡar Khān Iṡṡānī (*Dharrāh*, loc. cit.).

1314/1897 (337 pp. Karatay p. 163); *Tihān* 1322/1904-5 *Press and poetry* p. 164 no. 142, *Dharrāh* v p. 24 no. 108, *Tabriz al-Mulk*, on India, its peoples and their history: Browne *Jām-i Jām* i *Hindustān*, or *Siyāḡat-nāmāh* i *Waqār* for ten years Persian Consul at Bombay.

276. Mirzā S. 'Ali b. Ḥusain Ḥusaini Tabrizi, known as (*al-ma'ruf* bi-) Mir S. 'Ali Khān Ḥijāzi and entitled (*wa-l-mudagagab min al-Sulṡān Muṡaffar al-Dīn Shāh* bi-) *Waqār* i *al-Mulk*, was

275. 'Abbas Shāghl. *Daṡṡ* i *Gurgān*, on its geography and the Turkman tribes living there: printed 1314/1896-7 (48 pp. See *Dharrāh* viii p. 171 no. 706).

naturally needs verification.

(“8, 596 p. Mit Illustr. 4°”). The correctness of this description no. 823 (cf. *PL* i p. 1295<sup>11-14</sup>) as published at Tihān in 1354 described in Hartmann's *Litterae orientales*, Oct. 1938 p. 10 *salāṡin* i *azim al-shā'n* i *ahd* i *qadim* i *bāstān* i *mamalakāt* i *Irān* Wilber p. 270). Doubtless this work is identical with the *Āthār* i *frontispiece*, map at end. Cf. *PL* i pp. 353; *Dharrāh* i p. 8; 1313/1895-6: *Bombay* 1314/1896° (viii, 603 pp. Portrait as biography, etc., of south-western Persia, completed in *Āthār* i *Ayam*, on the archaeology, geography, history, iii p. 50.

1332/1914°) see Edwards col. 583; Arberry p. 79; *Dharrāh* viii p. 47 no. 124, p. 148 no. 577). For his *Bukhār al-āḡān* (Bombay *Tarikh* i *jarā'id* . . . iv p. 60 penult.; *Dharrāh* ii p. 112 no. 443, *admi* i *mu'ṡir* ii p. 204 (portrait, titles of nine works, etc.); 1314°, pp. 594-6 (an appended biography): *Sulḡānwārān* i



undertaken by order of Nāṣir al-Dīn Shāh from 23 Dhū l-Hijjah 1298/16 November 1881 to 14 Ramadān 1299/30 July 1882: *Qum* private library of S. Shihab al-Dīn Tabrizi. Mar'ashī known as Āgha Najafī<sup>1</sup> (see *Dharr'ah* x p. 169 no. 328). (3) *Usul i jughrāfiyā*: printed 1298/1881 (see *Dharr'ah* ii p. 180 no. 666).

278. M. 'Aḥ Kāshān "Tarbiyat" b. M. Sādiq Tabrizi was born at Tabriz on 13 Jumādā ii 1294/25 June 1877 (see *Dharr'ah* viii p. 45) and died at Tīhrān on 26 Dāi 1318/16(?) January 1940 (cf. *PL* i pp. 1111, 1352-3, where p. 51 should be read; *Armaghān* xx p. 433; etc.).  
*Zād u būm*, a geography of Persia: [Tabriz.] 1319/1901<sup>2</sup> (168 pp. Cf. Browne *Press and poetry* p. 163 (123)).

279. M. 'Aḥ Qarībānāchī i Šaulat i Nišām.  
*Nukhbah i Saifiyah*, on the geography of Astarābād, Yomāt and Gökian,<sup>3</sup> composed in 1321/1903 by order of Shāh-zādah Hājī Saif al-Dawlah, Governor of Astarābād: *Majlis* i 690 (138 foll.).

280. Vasil' Vladimirovich Bartol'd (or, alternatively and baptismally, Wilhelm Barthold), the distinguished Russian orientalist, was born at St. Petersburg in November 1869 and died in August 1930 (see V. V. Barthold. *Four studies on the history of Central Asia. Translated from the Russian by V. and T. Minorsky*, vol. i, Leyden 1956, foreword; *The Times* 22 Aug. 1930, p. 3c (death), 26 Aug. 1930, p. 14a (appreciation by Sir E. Denison Ross)).  
*Istoriko-geograficheski obzor Irana*: St. Petersburg 1903.  
 Persian translation: *Tadhkirah i jughrāfiyā-yi tārikhī i Irān* (English title: W. Barthold. *Historico-geographical survey of Iran. Translated from the original Russian by H. Sertadaver*<sup>3</sup>).

<sup>1</sup> b. Najaf 20 Safar 1315/21 July 1897: see *Dharr'ah* vii p. 292 no. 45.  
<sup>2</sup> For these large Turkman tribes see Kabūn *Mācandārān* and *Astarābād* pp. 96-101; etc.  
<sup>3</sup> *Mamzab Sardādwār* (Tālib-zādab) according to *Dharr'ah* v p. 115 no. 468.

*Tīhrān* A.B.S. 1308/1930\* (295 pp. Ittihādīyah Pr. Cf. Wilber p. 275).

281. Nadir Mirzā b. Badr al-Zamān Isfahābī b. Muḥammad-gulī Mirzā Muḥ-ara-yi Thāni b. Fatḥ-'Alī Shāh Qājār (cf. *PL* i p. 1299) was born circ. 1244/1828-9 (*Dharr'ah* v p. 116<sup>12</sup>) and died in 1303/1885-6 (*Oriens* 7/1 (1954) p. 202<sup>1</sup>; *Yadgar* ii/5 pp. 15-26).

*Tārikh u jughrāfiyā-yi dar al-sāliḡamah i Tabriz*, or *Jughrāfi i Tabriz*, the original title according to *Dharr'ah* v p. 116<sup>10</sup>, or *Jughrāfiyā-yi Muẓaffar*, the title given to its expanded form, a geography and history of Tabriz to 1302/1884-5, extended to 1323/1905 at the request of Muẓaffar al-Dīn Shāh (1313-24/1896-1907) by Līṣān al-Mulk Malik al-Mu'arriḡhīn Hidayat Allāh Khān "Sipīhr" i [b. M. Taqī "Sipīhr" Kāshāni: cf. *Dharr'ah* viii p. 181<sup>12</sup>], after whose death the printing was completed, though according to Minorsky (cf. *PL* i p. 1299) the work was not issued until circ. 1940: *Tīhrān* 1323/1905 (see *Dharr'ah* v p. 116 no. 477; *Irān Afshār Nāṣir i Fārsi i mu'āṣir* pp. 12, 14-16, where a short extract is given).  
 If this Nadir Mirzā Qājār died in 1303/1885-6, as stated above, he must be a different person from Nadir Mirzā "Thurayyā"

Qājār, who wrote:  
*Tārikh i Thurayyā*, a history of Tabriz begun in 1303/1885-6 and completed on 22 Muḥarram 1314/2 July 1896: *Dharr'ah* iii p. 245 no. 903, where no information is given about any manuscript or printed edition.

282. Of unknown authorship is:  
*Jughrāfiyā-yi mamlakat i Kirman*, in five *landīs* without preface or conclusion, composed originally in 1296/1873, when Murtaḡā-gulī Khān was governor, but in the reduction described by Miklukho-Maklai not earlier than 1323/1905-6: *Leningrad Acad.* i (Miklukho-Maklai) p. 103 no. 91 (40 foll.).  
 Univ. 1117\* (Romaskewicz p. 5).

<sup>1</sup> My identification of "Sipīhr" with 'Abbas-gulī Khān "Sipīhr i Thāni" (*PL* i p. 1299) is evidently incorrect. For M. Taqī "Sipīhr" Kāshāni see *PL* i pp. 162, 343, 1247-8.



283. Prince **Nāṣir al-Dīn Turān** b. Amīr Muḥammad.

*Tuḥfat al-zāṭin*, descriptions of cemeteries and saints' graves in Bukhārā with biographical information, composed in 1324/1906: **Bukhārā** 1328/1910 (see Semenov *Kurzer Abriss* p. 9).

284. **Abd al-Razzāq Khān Sartūp** b. Muḥsin b. Karam-'Alī Baghāyī (min *naẓāhī Sabẓawar*) Iṣfahān was born at Iṣfahān in 1286/1869-70 and migrated with his father to Tih-rān in 1296/1879. He is the author of a large work entitled *Tarīkh al-walādah wa-l-wafāt* on the dates of birth and death of eminent Muslims from the early days of Islam to his own time (see *Dharr'ah* iii p. 295, no. 1094, where the language is not specified and nothing is said about the place and date of publication, if it has been published).

(1) *Jughrāfiyā-yi ibtidā'i*: **Persia** 1327/1909 (see *Dharr'ah* v p. 114 no. 462).

(2) *Usul i jughrāfiyā*: **Tih-rān** (see *Dharr'ah* ii p. 180).

285. Līsan al-Saltānah **Malik al-Mu'arrikhin 'Abd al-Ḥusain Khān** b. Hidayat Allāh Khān b. M. Taqī 'Sipīr' = **Kashānī** was born in 1288/1871-2 or 1290/1873-4 and died on 28 Rabi' al-Awwal 1352/21 July 1933 (see *Dharr'ah* iii p. 297 no. 1107; *Tarīkh i jārā'id* . . . i p. 42 (*A'īnah i 'ab-nūma*. Portrait), iii p. 56 (*Shāhanshāhī*), etc.; *Browne Press and poetry* p. 107 (*Shāhanshāhī*); M. 'Alī Mudarris *Raḥmat al-adab* iv p. 81). Two of his works have already been mentioned in this survey (*PL* i p. 1299). Others are recorded in the *Dharr'ah*, e.g. iii p. 236 no. 871 (*Tarīkh al-anbiyā*), p. 297 no. 1107 (*Tarīkh i yaumiyah* i *Irān*, 36 volumes), vii p. 18 no. 4 (*Dā'ir al-ma'arif*, in five large volumes). Neither MSS. nor printed editions of these three works are mentioned in the *Dharr'ah*. According to the *Tarīkh i jārā'id* . . . he wrote about one hundred volumes on history and other subjects.

*Jughrāfiyā-yi Kashān*, for children, begun in 1328/1910: **Ma'arī** ii 301 (26 foll.).

: *CE PL* ii p. 169<sup>11</sup>,  
: *CE PL* i pp. 162, 343, 1247-8.

286. Mīrza **Sirāj al-Dīn** b. **Abd al-Ra'at**, a Bukhārā merchant,

wrote:  
*Tuḥaf i ahl i Bukhārā*, adventures in foreign lands: **Tashkent Acad.** i 402 (190 foll. a.h. 1329/1911, autograph).  
Edition: **Bukhārā** 1330/1912 (see Semenov *Kurzer Abriss* p. 10).

287. Fakhr al-Wā'izīn **S. M. Baqir Ḥusainī Khajūhān** died at Ardabil in 1337/1918-19 (see *Dānishmandān i Akhbariyyān* p. 294).

(1) *Jamnat i ḥamāniyāh*, an account of Mecca, Medina, Jerusalem, Najaf, Karbala', Kazimain, Samarra', and Mashhad, with a *khāṭimah* on Qum, begun in 1327/1909 and completed in 1331/1913: **Mashhad** iii, fol. 14, MSS., no. 28 (a.h. 1331/1913, autograph. Cf. *Dharr'ah* v p. 150 no. 644).

(2) *Mashāhid al-bilād wa-ma'arif al-'ibād* (in Persian): autograph MS. in possession of S. Abū 'I-Futūḥ 'Alawī Khajūhān (*Dānishmandān* . . . loc. cit.).

288. Qādī **S. M. Nūr al-Ḥusain** b. Tabārūk Ḥusain. *A'īhar i shāraf*, an account, mainly historical, of the province of Bihār: **Patna** [1914\*] (Rajamiti Pr. 100 pp.).

289. **Ḥasan Khān Manjūq al-Mulk** (cf. *PL* i p. 242 (8)).  
*Jughrāfiyā-yi bā-naqshāh*: printed (see *Dharr'ah* v p. 114 no. 467).

290. **S. M. 'Alī Jamāl-zādah**, well-known as a writer of fiction, was born at Iṣfahān in, or about, 1897 and received the later part of his education at Bairūt and in France. For fifteen years he was attached to the Persian legation at Berlin and since 1931 he has been connected with the International Labour Office at Geneva. He wrote for the periodical *Kāwah* (cf. *Browne Lat. Hist.* iv p. 488<sup>1</sup>) and later edited *Im u hunar* (Berlin 1917-18). [Bertel's *Ocherk istorii persidskoi literatury* pp. 126-8; Chaikin *Kraki ocherk moreishet persidskoi literatury* pp. 119-23; Ishaque *Modern Persian poetry* pp. 65, 75-6; Sa'id Naṣīrī *Shāhkarhā-yi* i His father was the celebrated constitutional orator, **S. Jamāl** (al-Dīn) *wa'iz* b. 'Isā b. Sadr al-Dīn Iṣfahānī 'Amīlī, who was put to death in 1326/1908. See *Browne Persian revolution* p. 204 (portrait) and elsewhere, *Press and poetry* p. 70<sup>2</sup> (portrait); *Tarīkh i jārā'id* . . . i pp. 250-2 (portrait); etc.



*naḥr* i *Fārs* i *mu'āssir* i pp. 376-7 (portrait); *Tārīkh* i *jarā'id* . . . iv pp. 40-2; *Dharr'ah* viii p. 21 no. 21, and elsewhere; Cassell's *encyclopedia of literature*, London 1953, vol. ii p. 1843; etc.]

*Ganj* i *shāygan ya auḍā' i iqtiṣādī i Iran*; Berlin 1335/1917 (Kāwayūmī Pr. 219 pp., 1 map. Edwards col. 610).

291. For *al-Iṣḥān* [sic], begun in Shawwāl 1342/May 1924 by Mir S., 'Alī Janāb (cf. Browne *Press and poetry* p. 70 (126); M. Šadr Hašīmī *Tārīkh* i *jarā'id* . . . i pp. 245-8), see *PL* i p. 1293, Wilber p. 270.

292. S. Nūr al-Dīn b. M. Šarīf b. M. Mūsawī, a descendant of S. Nūr al-Dīn b. M. Šarīf (for whom see Browne *Lit. Hist.* iv pp. 360-7; Brockelmann *Sybd.* ii p. 586) and on his mother's side a grandson of Sh. M. 'Alī b. Ja'far Šuštārī, was born in 1316/1899.

*Khūzistān-nāmah*, on the geography, history and biography of Khūzistān in three large volumes; *Dharr'ah* iii p. 252 no. 935, vii p. 277 no. 1354 (where nothing is said about MSS. or printed editions).

293. Maulawī Burhān al-Dīn Khān Kūshkaki, former editor of *Iṣḥāh*, the first Afghan daily newspaper, was born in 1898. He became Secretary to Amān Allāh Khān (afterwards King Amān Allāh) in 1924 and from 1930 onwards he was Assistant Secretary to Nadir Shāh (who reigned 1348-52/1929-33). He was the first editor of the newspaper *Irshād* i *mashriq* published twice weekly at Jalālabād from 1919 onwards (cf. *Tārīkh* i *jarā'id* . . . i p. 50) and in the autumn of 1924 he was summoned to Kabul to edit *Haqiqat*, which was published for a few months only during the Mangal insurrection.

[L. Bogdanov *Notes on the Afghan periodical press* (in *Islamic culture* iii/1 (Jan. 1929) pp. 126-52) p. 139; *International Who's Who* 1930 p. 123.]

It may not be superfluous to mention that this title, which has occurred repeatedly in the present survey, is prefixed in India (and also in Afghanistan?) to the name of an *alīan*.  
Burhān al-Dīn's title-page in *Kaṭāgan* i *Badakhshān*, preface, p. x.  
Kūshkaki (not Kūshkaki) according to the spelling in the quotation from

*Rah-nūma-yi Qaṣghān* i *Badakhshān* ya 'nī mulākḥ-

*khān* i *safar-nāmah* i 1301 i *Siyah-saltar* i *Ghāzi Sardar* i *Muhammad Nadir Khān Wazīr* i *Harbiyah murtalabah* i *janāb* i *Maulawī Burhān al-Dīn Khān* i *Kūshkaki* [so in *Kaṭāgan* i *Badakhshān*, preface, p. x, where the place of publication, doubtless *Kābul*, and the date [A.H.S. 1302/1923-4?] are not mentioned].

Russian translation: *Burkhan-ud-Din-Khan-i-Kushkaki*, *Kaṭāgan* i *Badakhshān*. *Damye po geografi stran* . . . [translated by P. P. Vvedenski, B. I. Dolgopolev and E. V. Levkivskii under the general editorship of A. A. Semenov, who has supplied a preface and notes]. *Tashkent* 1926\* (Obshchestvo dlya Izučeniya Tadzhikistana i Iranskikh Narodnostei za ego Predelami. Pp. xii, 248; 34 maps).

294. M. 'Alī Khān is the author of *Tārīkh*, a school history of the world in modern times (Lahore A.H.S. 1305/1927\*), and *Tārīkh* i *umum*, pt. I (the ancient world, Lahore A.H.S. 1306/1928\*; see *PL* i p. 1188 (22)).

*Afghānistān*, on the geography of Afghanistan: *Lahore* A.H.S. 1306/1927\* (163 pp. Muḥid i 'Amm Pr.).

295. S. Rida 'Alī-zādah translated (from Turkish originals in most cases, if not in all) a number of historical, geographical and other works, some of which have already been mentioned (*PL* i pp. 156 (6), (7), 204 (3), 205 (5)). Of his *Murtasalat*, model letters, at least four editions have been published (Lahore 1344/1926\*; 1345/1927\*; 1347/1928\*; 1353/1934\*). For some other works see Arberry p. 430.

(1) *Tārīkh* i *miḥal*, a series of popular geographies [translated from the Turkish] and published at *Lahore* (Muḥid i 'Amm Pr.) in 1344/1926\*, namely, (1) *Zhāpānīyān* (56 pp.); (2) *Korahyān* i *uḡān*, on eastern Siberia [and Korea?] (47 pp.); (3) *Chīnīyān* (54 pp.); (4) *Faransāwīyān* (47 pp.); (5) *Inḡilīzīyān* (56 pp.); (6) *Italiyān* (49 pp.); (7) *Khīwāh u Bukhārā* (56 pp.); (8) *Almānīyān* (47 pp.); (9) *Yahūdīyān* (50 pp.).

جیز, spelled *Kaṭāgan* by the Russian translators, but *Kaṭāghān* in the *Ency. Brit.* The district does not seem to be mentioned in the *Ency. Brit.* article on Afghanistan. It is "so called after a Turkish tribe coming from Samarkand, occupied this region towards A.D. 1700, see *Kūshkaki*, p. 9" (Minorsky's commentary on the *Mudat al-'alam*, p. 338).



(2) *Turkistan*, a geography of modern Turkistan translated by S. R. 'A.-z. and edited with a preface by Sher M. Khan: Lahore 1345/1927\* (373 pp. Murid i 'Amm Pr.).

296. **Rabīm-zādah ḡalawī** is, *inter alia*, a historical novelist (cf. *Oriens* ix/1 (1956) p. 140<sup>29</sup>). For his *Dāstān* i *Nādir Shāh* i *Afshār* (pt. 1 (64 pp.) Tihiran A.H.S. 1310/1931-2) see *Dharr'ah* viii p. 40 no. 70) and for his *Dāstān* i *Shāhr-bānu* (2nd ed. Tihiran A.H.S. 1327/1948-9) *op. cit.* viii p. 38 no. 56.

(1) *Irān* i *iqtiṣādī*: Tihiran A.H.S. 1308-9/1929-30\* (Ittiḥādīyah Pr. 2 vols. Pp. 106; 387).

(2) *Jughrāfiyā-yi Irān*: published by Amir Jahid in *Sāl-nāmah* i *Pārs*, vol. 9 (see *Dharr'ah* v p. 114 no. 466).

297. **Sulṭān Bahārmasht**.  
*Jughrāfiyā-yi miẓāmi* i *Irān*: A.H.S. 1309/1930-1 (81 pp. *Dharr'ah* v p. 118 no. 484).

298. **Mirza Ḥusain Gul-i-Gulab** is perhaps identical with the H. Gul-i-Gulab who appears in *The World of Learning* 1952 as Professor of Botany in the Medical Faculty of the University of Tihiran.

*Daurah* i *jughrāfiyā*: A.H.S. 1310/1931-2 (3 vols. *Dharr'ah* v p. 114<sup>4</sup>).

299. **Aḥmad Iḥṣābiyān**.  
*Jughrāfiyā-yi miẓāmi* i *Irān*. Editions: A.H.S. 1310/1931-2 (554 pp. *Dharr'ah* v p. 118 no. 483) and another of which the date is not mentioned in the *Dharr'ah*.

300. **Mas'ūd Kalbān** is Professor of Persian Geography in the University of Tihiran.

*Jughrāfiyā-yi muḡassal* i *Irān*: Tihiran A.H.S. 1310-11/1931-2 (3 vols. Cf. *Dharr'ah* v p. 116 no. 479 and V. Minorsky's description in *Acta Orientalia* xvi p. 54 as well as Wilber p. 275).

301. **S. Jalāl al-Dīn b. 'Alī Shāh** al-Islām **Tihirāni** (see *PL* i p. 1353, ii p. 103; *Dharr'ah* viii p. 218 no. 882).

*Isfahan*, a topographical account of Isfahan with short biographies of some celebrities buried there, composed after a visit to the town in Mihr-mah 1311/Sept.-Oct. 1932 and appended as

pp. 76-160 to an almanac for 1312 (*Gāh-nāmah* i 1312, Tihiran 1351/1311/1933. Cf. *PL* i p. 263<sup>10</sup>).

302. **Abbās Iqbāl Aṣṭiṭiyānī** was born in 1314/1896-7 and died at Rome on 21 Bahman A.H.S. 1334/10 (?) Feb. 1956 (see *PL* i pp. 1085, 1348<sup>10</sup>; *Farhang* i *Irān-zamin* iii/4 (A.H.S. 1334/1956) pp. 411-16 (obituary by Iraj Afshār, with portrait and list of works)).

(1) *Kulhiyāt* i *'ilm* i *jughrāfiyā*: Tihiran A.H.S. 1312/1933-4 (247 pp. See *Farhang* i *Irān-zamin* iii/4 (A.H.S. 1334/1956) p. 413<sup>22</sup>).

(2) *Kulhiyāt* i *jughrāfiyā-yi iqtisādī*: Tihiran A.H.S. 1315/1936-7 (221 pp. See *F.* i *I.-z.* p. 414<sup>9</sup>).

(3) *Tārīkh* i *ikhtishāfat* i *jughrāfiyāt* u *tārīkh* i *'ilm* i *jughrāfiyā*: Tihiran A.H.S. 1314/1935-6. (See *F.* i *I.-z.* p. 414<sup>5</sup>).

In addition to these he wrote geographical schoolbooks which have been printed several times (see *F.* i *I.-z.* p. 416<sup>10-15</sup>).

303. **Ḥusain Mūr ḡādīqī** (b. 24 Shāwwal 1328/29 Oct. 1910; cf. *PL* i p. 1293).

*Isfahan*: Tihiran A.H.S. 1316/1937-8 (circ. 260 pp., 41 illustrations. Cf. Wilber p. 271).

304. **S. 'Alī Akbar "Kāshīr"** b. **Raḡī al-Dīn Burga'ī Qummī**, a descendant of Mūsā 'I-Mubārqa' b. Imām M. Taqī, was born at Qum on 11 Rammadān 1317/13 January 1900 (see *Sukhrawardīn* i *nāmi* i *nu'asir*, by M. Baqir Burga'ī (his son), i p. 190 (portrait and list of twelve published works); M. 'Alī Mudarris Tabrizi *Rāh-namā al-adab* i pp. 153-4 (a different portrait and a list of sixteen works); *PL* i pp. 1136<sup>14</sup>, 1292).

*Rāh-namā-yi Qum*, Tihiran A.H.S. 1317/1938 (as *intishārāt* i *dāstār* i *Astānah* i *Qum*. Cf. Wilber p. 271; *Dharr'ah* x p. 64 no. 73).

305. **Aḥmad Tāhīr's Tārīkh** i *Yazd* (*PL* i p. 1294) was published not at Tihiran but at the Gulbahār Press, Yazd, A.H.S. 1317/1938-9 (see *Balaḡhī Tārīkh* i *Nā'in*, *farhang* p. 5).

306. For the *Tārīkh* i *Yazd*, completed A.H.S. 1317/1938-9



by 'Abd al-Husain "Āyatī" (cf. *Sukhānawarān* i *nāmī* i *mu'āsir* ii pp. 40-3), see *PL* i p. 1294; Wilber p. 272.

307. Muḥḥib al-Saltanah **Mahdī-qulī Khān Hidayat** b. 'Alī-qulī Khān Muḥḥib al-Daulah b. Rīdā-qulī Khān "Hidayat" Amir al-Shu'arū 'Mazandarāni (for the last of whom see *PL* i pp. 906-13, etc.) succeeded A. C. Millsbaugh [presumably in 1927] as Administrator General of Finances. He was Prime Minister in 1929 [?].

[S. Jalāl al-Dīn Tīhrānī *Gah-nāmah* i 1309 p. 249.]  
*Tuḥfat al-aṣāq*: **Tīhrān** A.H.S. 1317/1938-9 (762 pp. *Dharr'ah* v p. 114<sup>2</sup> where the language, presumably Persian, is not stated). Presumably this is the Hidayat who, with Nayir and Sima, was joint author of:

*Jughrāfiyā-yi musāwarar* i 'alam: **Persia** A.H.S. 1317/1938-9 (3 vols. See *Dharr'ah* v p. 116 no. 476).

308. 'Alī Agha **Shām**.  
*Jughrāfiyā-yi 'umūmī*: **Persia** A.H.S. 1317/1938-9 (*Dharr'ah* v p. 116 no. 474). Jointly with **Nasr Allāh "Falsatī"** (cf. *PL* i pp. 1249 n., 1283 n.) he composed:

(1) *Jughrāfiyā-yi muṣaṣṣal* i *iqtiṣādī*, in two volumes ((1) Persia, (2) Great Britain, France and Germany): A.H.S. 1318/1939-40 (*Dharr'ah* v p. 116 no. 478).  
 (2) *Daurah* i *jughrāfiyā*, in five volumes (*Dharr'ah* viii p. 277 no. 1177, where the date of publication is not stated).

309. **Abū 'I-Qāsim Shukrā'ī**.  
*Tārīkhchah* i *qismat* az *bināhā-yi tārikhi* i *kishwar*, dealing, according to Wilber (p. 276), with a limited number of the more renowned sites, the descriptions based upon published material, the illustrations characteristically unsatisfactory: **Istāhān** A.H.S. 1318/1939.

310. 'Abbas **Kadīwār** is the author of a *Tārīkh* i *Gilan* printed A.H.S. 1319/1940-1 (see *Dharr'ah* v p. 116<sup>9</sup>).  
*Jughrāfiyā-yi Gilān*: *Dharr'ah* v p. 116 no. 475 (where no further particulars are given).

311. "Raghib" **Yāsami**: (cf. *PL* i pp. 919, 1340) died on 2 Shābān 1370/18 Urdibihisht 1330/10 May 1951 (see S. 'Abd al-Hamid Khālīkāh *Tadhkirah* i *shu'arā-yi mu'āsir* i *Irān*, Tīhrān A.H.S. 1333/1954-5, p. 181; S.M. 'Alī Raūdat *Zindagāni* i . . . *ayāt Allāh* i *Chahārstūq*, **Istāhān** [1372/1953 ?] p. 91).  
*Kurd u patewastagi* i *mizhādī u tārikhi* i *ū*: **Tīhrān** [n.d.] (see Wilber p. 273).

312. **M. Bahman Bahman-Beg**.  
*'Uṭf u 'adat dar 'ashāyir* i *Fārs*, a "quite fascinating book" (Wilber: [Tīhrān ?] A.H.S. 1324/1946<sup>2</sup> (90 + 3 pp. *Chāpkhānāh* i *Shirkat* i *Maṭbū'at* (see back wrapper). *Az intishārāt* i "Buṅgah" i *Adhar*", *Khiyābān* i *Sa'dī* (so or both title-page and front wrapper, but in my copy these words have been covered with gummed paper). Wilber p. 273).

313. **Mahmūd Bawar**.  
*Kūhgiluyah u ilāt* i *an*: **Gāh-sirān** A.H.S. 1324/1945<sup>2</sup> (154 pp. With map, portraits, views and genealogical tables. Portraits of the author on p. 43 and facing pp. 114 and 152).

314. Muḥandis **M. 'Alī Muḥḥib** "Furūgh" [Shirāzi] b. Sh. M. Kaḥīm Fāsā'ī was born A.H.S. 1288/1909-10 at Shirāz. In 1313/1934-5 the Ministry of Foreign Affairs appointed him surveyor (*muḥandis* i *naqshah-bardār*) to the commissions for the delimitation of the Persian frontiers. [*Sukhānawarān* i *nāmī* i *mu'āsir* ii p. 215 (portrait).]

(1) *Āthār* i *tārikhi* i *Fārs* (in *Yādgar* v/3 (**Tīhrān** A.H.S. 1327) pp. 9-24, v/4-5 (A.H.S. 1327) pp. 9-27. Cf. Wilber p. 274).  
 (2) *Marzha-yi Irān*: **Tīhrān** A.H.S. 1324/1945<sup>2</sup> (134 pp. 9 maps. No index).  
 (3) *Naqshah-bardār* i 'ilmi u 'amali: mentioned without date of publication in *Sukhānawarān* i *nāmī* i *mu'āsir* ii p. 215.  
 (4) *Naqshah* i *Irān*: mentioned *ibid*.

: This (in the form *Yāsami*), not *Yāsimī*, is the spelling used in the biography contributed, doubtless by Yāsami himself, to *World biography*, New York 1948, p. 5076.  
 : Wilber says Tīhrān, but there seems to be no mention of Tīhrān or of any other town. Streets named *Khiyābān* i *Sa'dī* exist both in Tīhrān and in Shirāz.



315. General 'Ali Razm-ārā b. Muḥammad Khān Razm-ārā, a professional soldier born A.H.S. 1280/1901-2 and educated at Saint-Cyr, became Army Chief of Staff and finally, in June 1950, Prime Minister. He was assassinated on 7 March 1951 (see *The Times* 8.3.51: the *Daily Telegraph* 8.3.51 (portrait)). In the course of his military career he had acquired an extensive knowledge of the geography of his country. Of his published works on this subject the most important is:

*Jughrāfiyā-yi mizām-i Irān*, in numerous volumes (some nineteen, according to Wilber p. 275) devoted to particular parts of the country (e.g. Eastern Aḥarbayān, 116 pp., Tihiran A.H.S. 1320, Western Aḥarbayān, 103 pp., A.H.S. 1320, Fars, 207 pp., A.H.S. 1321),<sup>2</sup> published, according to Wilber, in the years 1320-5/1941-6, and "of unique value", though undindexed and poorly edited (see Wilber p. 276<sup>2</sup>, where inconsistent spellings and contradictory statements are referred to).

316. Ḥusain Basiri is presumably identical with H. Bassiri who appears as Director of the Anthropological Museum, Teheran, in *The World of Learning*, 1955, p. 609.

*Rāḥmanā-yi Takht-i Jamshīd*: Tihiran A.H.S. 1325/1946 (cf. Wilber p. 273; Probsthain's *Orientalia nova*, no. 2 (1946-48) p. 26).

317. K. A. Danishju.

*Khuzistān u Khuzistāniyān*, "an unprejudiced account of the author's travels . . ." (Wilber): Tihiran A.H.S. 1326/1947 (68 pp. *Dhāt'ah* vii p. 277 no. 1354; Wilber p. 274).

318. Iqbāl Yaghmā'i.

(1) *Biṣām u Bayazīd-i Biṣām*: Tihiran A.H.S. 1317/1938 9 (see *PL* i p. 1345; Wilber p. 272).

(2) *Jughrāfiyā-yi iārkhī-i Dāmghān*: Tihiran A.H.S. 1326/1947-8 (cf. Wilber p. 272).

<sup>1</sup> Appreciably more, if several lectures on adjacent countries (e.g. Afghanistan, 55 pp., Gahgahyān, 33 pp., Turkiyān, 60 pp.) mentioned without dates of publication under this heading in the *Dhāt'ah* are to be included.

<sup>2</sup> For a list, which includes some volumes described as in the press and is not necessarily complete ("fi majma'at 'adab al-kharrā minha 'ala mā waḥḥa al-ḥarabiyān u kharrān, 'ay al-ḥarabiyān . . ."), see *Dhāt'ah* v (published A.H.S. 1328, 1944) pp. 116-18.

319. Aḥmad Bartamān, born at Sari A.H.S. 1284/1905-6, went to Russia in 1307/1928-9 at the expense of the Perso-Soviet Fishery Company (*Shirkat-i Shīlāi-i Irān u Shīrān*) to study ichthyology and fishery. After his return to Persia he devoted a year to investigations on the south shore of the Caspian Sea and he was subsequently Director of Fisheries in Māzandarān, Gurgān and Gilān (see 'Abbās Shāyān *Māzandarān* ii pp. 165-6). *Daryā-yi Khazar ya Daryā-yi Māzandarān*, on the history, geography, biology, etc., of the Caspian Sea: Tihiran A.H.S. 1326/1947 (see Wilber p. 274; Probsthain's *Orientalia nova* 2 (1946-8) p. 402; *Dhāt'ah* viii p. 147, where the date is given as 1327).

320. 'Abbās Shāyān (see *PL* i p. 1353).

*Māzandarān*, in three volumes ((1) *awā' u jughrāfiyā-i iārkhī*, printed (see *Māzandarān* ii p. 199), but apparently unprocureable; (2) *shāh-i aḥwāl u riwā'at-i mawḥḥat* (Tihiran, A.H.S. 1327/1949; see *PL* i p. 1353), (3) *shāh-i 'asā'ir u būm u ghair-i būm-i Māzandarān*, *adab u rustān u mahallat*, *amāliyat u ḥikmat*, *dāneshmāndān u shaw'ar-i-kh la'isfat-i ba-ghāp rasā'idah na-darand*, described in *Māzandarān* ii p. 199 as not yet printed).

321. Maḥmūd Dānishwar "Jahān-gard-i Irān."

*Didānīhā u shāhidānīhā-yi Irān*, an account of travels in Persia, with special reference to local customs and beliefs, in the years 1324-26/1945-47: Tihiran A.H.S. 1327-29/1948-50, in *progress*? (vol. i (Khūzistān, Lāristān, etc.), vol. ii (Fārs (continued), Isfahān, Kurdistān, etc.). Illustrated. Firdausi Pr. Cf. *Dhāt'ah* viii p. 290).

322. Dr. Bahmān Kartmī,<sup>2</sup> described as *Fāriḡh al-tahqīq-i Dār al-Mu'allimīn* i *Alf* on the wrappers, and as *Lādashiyah* on the title-pages, of at least two of his early publications, has already been mentioned once or twice, and could have been mentioned more often, in the present survey, since he was

<sup>1</sup> Cf. Wilber p. 275: "The present writer has seen the second volume of this work . . . but has not been able to secure the first volume on the geography and history of the region." The writer of the present survey has likewise failed to obtain the first volume.

<sup>2</sup> Bahmān Mīrzā Kartmī on the title-pages of his earliest publications.

<sup>3</sup> = Lādashiyah.



[1904] (so in *Tadhkirah* i *shu'ara-yi mu'asir* i *Isfahan* p. 92) and was educated at Nā'in, Isfahān, and Qum. Then in Tihirān he became the disciple of Shams al-'Utrafī<sup>1</sup> and subsequently of Dhū'l-Ri'āsatain.<sup>2</sup> After the latter's death he proclaimed himself *Qaib* i *Silsilah* i *Ni'mat-Allah*. In S. Musliḥ al-Dīn Mahdawī's *Tadhkirah* . . . he is described as having been resident for some years in Tihirān.

[Autobiographical information in *Tārīkh* i *Nā'in* i pp. 60-3 (portrait), *Ansab* i *khānadanā-ha-yi mardum* i *Nā'in* pp. 138-9; (portrait), *Ansab* i *khānadanā-ha-yi mardum* i *Nā'in* pp. 138-9; *Isfahan*, Isfahān A.H.S. 1334/1955, pp. 92-3 (portrait) as well as pp. xi-xiii (portrait) in the same author's preface to the 2nd ed. of 'Abd al-Karīm Jazī's *Tadhkirat al-qubūr* (cf. *PL* i p. 1353).]

(1) *Tārīkh* i *Nā'in*, in three *maqams* ((a) pp. 1-53, portraits, views, etc., (b) pp. 60-230, geography, biography, and history, (c) [= *jild* ii], pp. [229, duplicated]-400, *dar taḥrīr* i *tadhakkurat* i *lazīmah*, [preceded by separately paginated tables of contents and corrections both to vol. i (pp. xi) and vol. ii (pp. iii)], to which is appended in the same volume but separately paginated (vi table of contents), 135, [1]]:

(2) *Farhang* i *Tārīkh* i *Nā'in*, [= *jild* iii], additions and corrections: *Tihirān* 1369/1949-50† (vols. i and ii are evidently a second edition (though not so described on the title-pages), since the tables of contents give references to a *chāp* i *avval* and a *chāp* i *duvum*).

(3) *Ansab* i *khānadanā-ha-yi mardum* i *Nā'in* [= *Tārīkh* i *Nā'in*, *jild* iv], in two *dawrahs* ((1) an alphabetical dictionary of Nā'in families (Imāmi, Pir-niyā, Pir-zādah, Tabātabā'i Sayyids, etc.) with biographies of their more distinguished members, (2) (p. 134), an alphabetical dictionary of persons, (a) mentioned in the *Tārīkh* i *Nā'in* but not in the *Ansab*, with references to the former, (b) mentioned in the *Farhang* i *Tārīkh* i *Nā'in* but not in the *Ansab*, with references to the former, (c) not mentioned

<sup>1</sup> S. Husain b. M. Rija Husain Tihirānī, b. 1288/1871 at Tihirān, d. there 19 Dhī Qa'dah 1353/23 Feb. 1935: see *Magālat al-banafā'* pp. 48-59 (portrait) facing p. 48), 66 (portrait), 228 (portrait)-40, etc.: *Tārīkh* i *Nā'in* p. 6 (portrait).  
<sup>2</sup> 'Abd al-Husain Shīrāzī (Muḥibb-Allāh Shāh Ni'mat-Allahī): see *Magālat al-banafā'* p. 79 (portrait).

editor of the *Shīrāz-nāmah* (Tihirān A.H.S. 1310/A.H. 1350/A.D. 1932: cf. *PL* i p. 351), the *Nizām al-tawārīkh* ([Tihirān] A.H.S. 1313/1934-5: cf. *PL* i p. 1230<sup>12</sup>) and the *Jān al-tawārīkh* ([Rasht], vol. ii (Tihirān A.H.S. 1313/1934-5: cf. *PL* i p. 1231<sup>13</sup>). Among other works edited by him is the *Mi'rāj-nāmah* (cf. *PL* i p. 205, n. 2) ascribed to Ibn Sīnā (Rasht A.H.S. 1312/A.H. 1352 [A.D. 1934†]) and he has also published *Mi'rā' Abū'l-Qāsim* i *Qā'im-maqam*, a short biography<sup>1</sup> (64 pp., Tihirān [circa. 1950 ?]), on the back of the front wrapper of which are printed the titles of ten earlier publications of his. He went as representative of the Persian Archaeological Service with Sir Aurel Stein on the tour described in the latter's *Old routes of western Iran* (London 1940).

(1) *Jughrāfiya-yi tārikhi* i *mujaṣṣal*<sup>2</sup> i *gharb* i *Iran*: Tihirān A.H.S. 1316 [1937-8] (so *Dhātī* v p. 115 no. 470), or 1317/1938 (so Wilber p. 276).

(2) *Rah-ha-yi bastām u pāy-takht-ha-yi qadīm* i *gharb* i *Iran* (*Rapport résumé de quinze mois de voyage . . .* *Les anciennes routes de l'Iran*), an account of the author's tour with Sir Aurel Stein: Tihirān A.H.S. 1329/1950 (2 vols. With summary in French. Cf. Wilber p. 276; Probsthain's *Orientalia nova* 3 (1949-51) p. 46 no. 712; Thornton's cat. no. 327/502).

(3) *Rah-muna-yi ālīhar* i *tārīkh* i *Shīrāz*: Tihirān A.H.S. 1327/1948 (see Wilber p. 273).

323. S. 'Abd al-Ḥujjāb Balaghi<sup>3</sup> as a poet "Ḥujjat" and "Balaghi", b. Hasan Husaini 'Uraidi<sup>4</sup> was born at Nā'in on 24 Shvābān 1302 [1885] (so *Ansab* . . . p. 138), or 1313/A.H.S. 1274 [1896] (so in *Tadhkirat al-qubūr*, 2nd ed., preface, p. xi), or 1322

<sup>1</sup> For the person in question cf. *PL* i pp. 338, 1285; *Indo-Iranica* vii/4 pp. 27-37; etc.  
<sup>2</sup> So *Dhātī* vi, but *Jughrāfi* i *mujaṣṣal* i *tārīkh* according to Wilber.  
<sup>3</sup> "Afād i khānadan hamah az a'ḥam u buzurghān and *khawāz* az *jihat* i *shim u khatib* . . ." [footnote: *Balaghi* ba-d-in munāshab ast] (*Tārīkh* i *Nā'in* p. 61<sup>14</sup>).  
<sup>4</sup> As a descendant of Abū'l-Ḥasan 'Alī al-'Uraidi b. al-Imām Ja'far al-Sādiq (Tārīkh i *Nā'in* i pp. 60<sup>15</sup>, 121: " . . . 'Alī i 'Uraidi munāshab ast baḥ 'Uraidi ka dar ghābat mīst i *Madinat al-Rasul* (?) ast." Cf. 'Abd al-Ḥajjī Nushat al-Khawātir (in *Ahrabi*) iii p. 64; al-Bakrī *Mu'jam* wa *shajarah* p. 654; Yaqut

ii (Tahiri) 1324/1906) p. 163).



a Persian translation in six volumes of Husain Nâri's 'Arabic biography of M. Baqir Majlisi entitled *al-Fa'id al-qudsî* (see *Magalât al-hunafâ*, plate facing p. 24).

324. The Persian Ministry of the Interior has published: *Asâmi i dihât i kishwar*, a list of 41,521 villages arranged according to administrative divisions without any general index: *Tihân* A.H.S. 1323/1944-5 (see *Dihât* v p. 240 n.1 and *Jughrâfiyâ u asâmi i dihât i kishwar*, vol. II, preface, p. 11<sup>ss</sup>). An enlarged and improved edition of that work is:

*Jughrâfiyâ u asâmi i dihât i kishwar* (so on the title-pages), or *Asâmi i dihât u jughrâfiyâ-yi kishwar* (so in the preface), the names of villages (without transliteration and, except in rare cases, without any indication of the vocalization) arranged alphabetically under their *dihâns*, which in turn are similarly grouped under the *shahristans* and these latter under the *ustans*, which are in the order of their official numbers, each and each *shahristan* being prefaced by a brief geographical and historical introduction (without any general index): *Tihân* A.H.S. 1329-31/1950-2 (3 vols., devoted respectively to *ustans* 1-4, 5-8 and 9, 10. With folding maps of the *ustans*. At *Nashriyât i Idarâh i Amâr u Sar-shumâr*. Majlis Pr.).

325. S. Nûr al-Din Imâm, a descendant of S. 'Abd Allâh Shubhârî (cf. *PL* i p. 365) and the grandson, great-grandson, and great-great-grandson of *imâm-jumâhs* (whence presumably the family name Imâm), was born at Shubhâr on 1 Muḥarram 1317/12 May 1899 and died there on 25 Urdibihisht 1324/15[?] May 1945, after devoting twenty years to the collection of materials for a history of Khâzistan. After his death his younger brother S. M. 'Ali Imâm Shubhârî undertook the work of preparing these materials for the press. [*Tarikh i jughrâfiyâ* i . . . preface, where portraits of the joint authors are given on pp. vii and ix.]

*Tarikh i jughrâfiyâ* i *Khâzistan*, the first of two parts (*jild*) of the first (preliminary) volume (*mujallad*), to be followed, if circumstances are favourable, by the second preliminary *jild* (on the economic and cultural history) and by the

previously, (d) already mentioned, but now needing supplementary treatment), a *khâzinah* (p. 164), *dar tadâkkrât i lâzimat*, a *takmilah* (p. 166), further biographical information, *lâzimat*, 37 pictures, mainly portraits, followed by *Shirân al-'urafâ* (= *Tarikh i Nâ'in, jild v*), a chessboard-like diagram with directions for its use in taking omens, and finally a table of contents (pp. 187-95) and a list of corrections (p. 196): *Tihân* 1369-70/1950-1† (196 pp. Mazāhiri Pr.).

(4) *Tarikh u jughrâfiyâ-yi muḥtâsar i Kâshmar*: (5) *Tarikh i Najaf i Ashraf u Hirah* (of which only vol. I has been printed).

(6) *Magalât al-hunafâ fi magalât Shams al-'Urafâ*, or *Zindagân i Shams al-'Urafâ*, in three parts, (a) pp. 1-59, *Sair i shari'at u haqiqat dar Iran*, ending with an account of *Shams al-'Urafâ* (cf. *PL* ii p. 181<sup>ss</sup>), (b) pp. 60-107, *Tadâkkrât i gûya*, reproductions of portraits preserved in the *khânagah* of *Shams al-'Urafâ* in *Tihân*, (c) pp. 113-280, alphabetically arranged biographies as far as the letter H of the persons whose portraits form the *Tadâkkrât i gûya* (and of some others), to be continued as vol. II of the *Magalât al-hunafâ* when funds are available: *Tihân* A.H. 1369/1950† (vol. I, 292 pp. (281-92 being a table of contents). Mazāhiri Pr.).

In addition to the foregoing the lists of his works<sup>1</sup> mention the following (among others) as having been printed: (1) *Miqdâd al-rashâd fi 'ilm annaḥâl al-samâ'iyah wa-'l-ardâd*, in two parts, the first in Arabic, the second in Persian, Gulbahar Press [Isfahan?] A.H. 1343/1924-5 (see *Farhang i Tarikh i Nâ'in* pp. 4, 62), (2) *Zindagân i 'Alî b. Sâli i Isfahân*, (3) *Tarikh i anbiyâ* i *ula 'l-'azm*, and (4) *Nagâ al-Rawdât*, or *Aghlâz al-Rawdât*.

Among his unpublished works is mentioned *Dar al-ma'arif*.

<sup>1</sup> See *Magalât al-hunafâ*, back cover, *Tarikh i Nâ'in*, back cover (cf. also p. 62), *Amâl i khizmatdârân-i mardum i Nâ'in* p. 195; 'Abd al-Karim Jazî *Tadâkkrât al-qubûr*, 2nd ed., editor's preface p. xii; S. Muḥib al-Din Mahdawî *Tadâkkrât . . .* (cf. *PL* ii p. 181<sup>ss</sup>) p. 93. Presumably the *Rawdât al-jamât* of M. Baqir Khwânsârî (cf. Browne *Iran*, pp. 326-7).

<sup>1</sup> Husain b. M. Taqî Nûrî Tabarî, d. 27 Jumâdâ II 1320/1 Oct. 1902 at Najaf (see *Magalât* v pp. 266-7; Brockelmann *Sybel*, II p. 832).



four remaining *myalladat* (on the political history): [Tihān] a.h.s. 1331/1953† (286 pp. Illustrated. Genealogical tree of the author at beginning: map at end. Mu'assasah i Maibū'at i

Amir i Kabir).

326. **Karīm Nik-2ād** Amir-Husaini, is an official of the Archaeo-logical Service at Isfahan.<sup>1</sup>

(1) *Jughrāfiya u tarikh i Chahār Mahall u Baktiyār*:

[Isfahan] a.h.s. 1331/1952† (vol. i, pp. [x], 177, [5], [Samān, p. 98, Chāshqur or Chāshqur, p. 137, Ishkafāik, p. 174, and Zamyān, p. 175].<sup>2</sup> Portrait, presumably of the author, on p. [178].

Preface (pp. v-vii) by Ja'far Al i Ibrahim. Giti Press).

(2) *Tārkh-čāh i bināh-yi tārkh i Isfahan*: men-

tioned without further particulars in Mahdawi's *Tadhkirah* . . . [see *PL* ii p. 181<sup>10</sup>] p. 74.

327. **Ali Sami** had been Director of the Archaeological Institute

of Persepolis (*Rā's i Būnah* & *Imi i Tākh i Jāmsūd*) for fourteen years in March 1954, when R. N. Sharp's translation of

his "brief and summary accounts" of Persepolis was published.

A portrait is given at the end of his *Alhār i bāstān i julghā* &

*Marw-dāsh*, and on the back of the front cover of the same

work there is a list of his other works, namely (1) *Guzārsh* &

*hāffārīh-yi Pāsāgād*, (2) *Khāf u khānawā* & *an dar shāq* &

*bāstān* . . . [Shirāz a.h.s. 1329/1950-1: see Thornton's cat. no. 335/1517], (3) *Pāsāgād* . . . [i.e. no. (2) below], (4) *Guzārsh* &

*hāffārīh-yi dah-salā* & *Tākh i Jāmsūd*, and (5) in preparation,

*Shāh i musfāsāl i alhār i Tākh i Jāmsūd*.

<sup>1</sup> *Karūmūd i Idārah i Bāstān-ghināst i Isfahan* (S. Muḥib al-Dīn Mahdawi

*Tadhkirah i shū'ar-yi mu'arir i Isfahan*, Isfahan a.h.s. 1334/1955, p. 74 (an

acknowledgment, not a biography): *Kāfi i muḥarrir i Idārah i Bāstān-*

*ghināst i Isfahan* (*Jughrāfiya u tarikh i Chahār Mahall u Baktiyār*, p. [v2]

in Ja'far Al i Ibrahim's preface)).

<sup>2</sup> Though not strictly relevant, it may be excusable to mention here another

work concerned with this part of Persia, namely, *Tārkh-čāh i shū'ar-yi*

*da gār i alhār i Chahār Mahall u Baktiyār* (so in the preface, l. 4, but the

working differs slightly elsewhere), by Colonel Abū 'I-Faḥ Auzān Bakhṭiyār,

Isfahan a.h.s. 1332/1953-4† (for the author see S. Muḥib al-Dīn Mahdawi

*Tadhkirah i shū'ar-yi mu'arir i Isfahan*, Isfahan a.h.s. 1334, p. 72).

<sup>3</sup> According to Ja'far Al i Ibrahim's preface, p. [vii], vol. ii (then, and pre-

sumably still, unpublished) is concerned with the rest of the *busk* of Kar,

Myār and Gandumān, while vol. iii (likewise unpublished) deals with Mīzad

and Bakhṭiyār.

(1) *Alhār i bāstān i julghā i Marw-dāsh*: [Shirāz]

a.h.s. 1331/1953† (206 pp. Illustrated. Muḥafawī Fr.).

(2) *Pāsāgād, yā qadimtarīn pay-tākh i Kīshwār* &

*Shāhānshāhī i Iran*: [Shirāz] [a.h.s. 1330/1951†] (130 pp.;

plates, plans, folding map. Ma'rifat Bookshop. Muḥafawī Fr.).

English translation: *Pāsāgādāe. The oldest imperial capital*

of Iran . . . Translated by R. N. Sharp.† [Shirāz] (Publications

of the Learned Society of Paris, no. 4. See *Lucas* & *O.L.* lxvii/3

(July-Sept. 1956) p. 45).

(3) *Persepolis (Tākh-i-Jāmsūd) by Ali Sami* . . . Translated

[not from a published work,<sup>2</sup> but from "brief and summary

accounts" prepared by 'Ali Sami for translation (see his introduc-

tion)] by the Reverend R. N. Sharp, M.A., Cantab. . . [with

an introduction of two pages by 'Ali Sami], [Shirāz 1954†] (71 pp.

Numerous plates, folding plan. Publication No. 2 of the Learned

Society of Paris. Musavi Printing Office): 2nd ed. [Shirāz] (see

*Lucas* & *O.L.* lxvii/3 (July-Sept. 1956) p. 46; *Alghār*

1333 p. 19).

328. The Geographical Section of the General Staff of the

Persian Army (*Dāghrah i Jughrāfiyā* & *Sitād i Arsh*) under the

superintendence of its chief (*Rā's*), General **Husain-'Alī Razm-**

**ār**,<sup>4</sup> and with the collaboration of numerous officers,<sup>5</sup> whose

names are recorded in the prefaces, has prepared and published:

"Who has lived for thirty years in this country, and for the last seventeen

years has been in charge of the Church of St. Simon the Zealot, one of the most

beautiful buildings in Shiraz, purely Persian in style and character" (from

'Ali Sami's introduction to Sharp's translation of *Tākh i Jāmsūd*, no. (3)

below). Crookford describes him as "C.M.S. Miss. at Yazd 1924-37; Shiraz,

Dio. Iran, from 1937".

<sup>4</sup> 'Ali Sami, however, had in preparation a *Shāh i musfāsāl i alhār i Tākh i*

*Jāmsūd*, which he hoped shortly to publish (see the list of his works on the back

of the front cover of his *Alhār i bāstān i julghā i Marw-dāsh*).

<sup>5</sup> Cf. p. 185<sup>7</sup> above.

<sup>6</sup> Brother of the assassinated premier": see *BSOAS*, xix/1 (1957) p. 58,

and, for the premier in question, *PL* ii p. 178 (he was Prime Minister in the

cabinet of 27 June 1950: see *Whitaker's almanac*, 1951, p. 922b).

<sup>7</sup> One of these, Colonel Ahmad Ihtishābiyān, Mu'awwiz i *Idārah i Kar-guzāst* &

*Arsh* (see *Farhang* . . . " i p. [iii]) has already been mentioned in this survey

(*PL* ii p. 174). Another work of his, *Jughrāfiyā-yi khānawā-yi Arsh-yi*

*Shāh* & [etc.] *Iran* (Tihān, No date?) is mentioned in *Farhang i*

*Iran-zamīn* i/1 (1332/1953) p. 27.



*Farhang i jughrāfiyā<sup>1</sup> i Iran (ābādihā),<sup>2</sup>* a dictionary in ten volumes, each devoted to a single *ustān*,<sup>2</sup> under which the

places are arranged in alphabetical order with information concerning the pronunciation of the name (indicated by a transliteration in the roman character,<sup>2</sup> except in vol. i, where only 98 names<sup>2</sup> are so transliterated at the end of the volume) and other matters up to twenty-five in number (listed in vol. i p. [vii]), such as position, population, industry, climate, historic buildings and crops (unfortunately without any general index to the whole work); [*Tihān*] A.H.S. 1328-32/1949-53† (10 vols. Folding maps of the *shāhristāns* and, from vol. iv onwards, views of ancient buildings, etc. *As intihārāt i Dāyrah i Jughrāfiyā<sup>2</sup> i Sūd i Artish*. Chap-khānah i Artish. See Wilber p. 276; *Farhang i Iran-zamin* ii (1333/1954-5) p. 290 (a review of vol. x [*Istāhān*, Yazd]); *BSOAS*. xix/1 (1957) pp. 58-9 (a description by V. Minorsky).

Other publications of the Geographical Section are:  
(1) *Rāh-nūmā-yi Hamadān*, prepared for the millenary of Ibn Sina by Musāfawī (cf. p. 187 *infra*), Jawād Kāmbiz

It is, or was, the intention of the Geographical Section of the General Staff to publish, after the completion of this *Farhang* dealing with the *ābādihā*, or inhabited localities, a *Farhang i jughrāfiyā<sup>2</sup> i 'amān* i *Iran* devoted not only to inhabited localities but also to natural features such as rivers, mountains, lakes, etc. (see vol. iv, preface, ll. 8-12).

<sup>2</sup> Except vol. iv (*Āgharbayān*), which deals with *ustāns* 3 and 4. Vols. i-iii deal respectively with the *ustān i markazi*, *ustān i* and *ustān* 2. From vol. v onwards the volume numbers coincide with the official numbers of the *ustāns*.

<sup>2</sup> This transliteration, which is the same as that used in the *Farhang i Najaf*, successfully indicates the pronunciation (and in the case of the vowels the spelling; also, both exactly and neatly, with the help of only one mark of quantity, the circumflex accent on *ā*. So far as the consonants are concerned, the pronunciation is indicated, but not necessarily the spelling, since only one roman letter is used to represent two or more Arabic letters pronounced alike in Persian, *g*, for example, standing for both *gaf* and *ghāf*). The unfortunate feature of this transliteration is that the *isfah* seems to be entirely ignored, even in cases where the presence or absence does not appear to be obvious. The pronunciations indicated have not in all cases escaped criticism from persons with local knowledge (cf. *PL* ii p. 190 *ult.*).

<sup>2</sup> Which do not include Bīrjān (i.e. Bīrjān, *be dā fārah*, according to M. Ali 'Mudarris' Tabrizi Khivābān's *Rūhnāmā-i-ustān* i p. 152) and other names of which the pronunciation is unlikely to be guessed correctly. Bīrjān has unfortunately been spelt Bīrjān, which should now be corrected, in *PL* i pp. 223, 1128 n.4, 1264 (cf. *Tarikh i jadid*, tr. E. G. Browne, p. 454b<sup>1</sup>, and *Estward* vol. 5277, in both of which places the word is spelt Bīrjān).

(*Mudr i Dārah i Haffari u Ahar i Mill dar Idārah i Kull i Bāstān-shīnāst* (see Musāfawī's *Hagmatānah*, preface, p. xi), doubtless the same person as Dī. Cambyse, who appears in *The world of learning* 1956 as one of the curators of the Archaeological Museum, Tihān), Sādiq Wāhidat, Prof. Dhabib Allah Gafa and others: [*Tihān*] A.H.S. 1331/1952-3† (54 pp., plates, 2 maps. Chap i Tabān). English translation: by 'H. A. S. Pessyan', [*Tihān*, 1953"] (51 pp., plan and plates. See Probsthain's *Orientalia nova* 4/1 (1952-5) p. 73/1323).

(2) *Rāh-nūmā-yi shahr i Tihān*: A.H.S. 1328/1950 (see *Farhang i jughrāfiyā<sup>2</sup> i Iran*, vol. iii, preface, pp. i, iii, in the second of which places the Geographical Section was stated to be preparing separate guides for each *shāhristān* and a general guide to Persia).

329. S. M. Taqi Musāfawī, Director General of Archaeology (*Rā'is i Idārah i Kull i Bāstān-shīnāst*)<sup>1</sup> and since 1327/1948<sup>2</sup> Secretary of the Persian Archaeological Society (*Dabir i Anjuman i Ahar i Milli*), was at one time Director of the Archaeological Institute of Persepolis (*Rā'is i Bungah i Ilmī i Tarikh i Jamshīd*). (*dar barah i Abu 'Ali i Sīnā*, [*Tihān*] A.H.S. 1332/1953† (278 pp. Illustrated. Chap i Tabān).

(2) *Shārh i yimān i āhar i Takht i Jamshīd*: [*Tihān* 1954"] (51 pp., plan and plates. See Probsthain's *Orientalia nova* 4/1 (1952-5) p. 73/1324).

It has already been mentioned (*PL* ii p. 186) that he was one of the contributors to the *Rāh-nūmā-yi Hamadān*. Another publication containing contributions from his pen is the *Guzarishā-yi bāstān-shīnāst* issued under his editorship (for vols. i and ii of which [*Tihān* A.H.S. 1329-30/1951-2, with plates and maps] see Probsthain's *Orientalia nova* 4/1 (1952-5) p. 73/1321 and Thornton's cat. 331 [1955] p. 27/912 and for a review of vol. iii [*Tihān* A.H.S. 1334; 546 pp.] *Farhang i Iran-zamin* iv/3 (A.H.S. 1335) p. 307).

<sup>1</sup> *Rāh-nūmā-yi Hamadān*, preface, p. 112.  
<sup>2</sup> *Hagmatānah*, preface, p. x, l. 1.



330. Dr. **Muhammad Mukri**, the son of 'Abd Allah Hasan-Safari, is a Baba-Miri Mukri Kurd born at Kirmanshah A.H.S. 1298/1910-11. He is, or was, Director of Education for the *Ilal* and '*Ashtayir*' (cf. '*Ashtayir* & Kurd', i, preface, p. i). . . . *riyāsat* *ilal* and '*Ashtayir*' *ilal* u '*ashtayir*'; *Sukhanawar* u *nām* u '*idarah* u '*ilal* u '*ashtayir*'; another portrait on dust cover of the *Farhang* u '*Farst*'. Seventeen of his published works, including articles contributed to periodicals, are enumerated in a list printed on the back of the title-page of the '*Ashtayir* & Kurd', vol. i. Several are concerned with Kurdistan, its literature and dialects (cf. *Farhang* u '*Iran-zamin* i/1 (1332) p. 29, iii/1 (1334) p. 89). Others are (1) *Farhang* u '*Farst*', 2 vol. i (*alif-dhal*), Tihiran 1333/1954 (for a review see *Farhang* u '*Iran-zamin* ii (1333/1954-5) p. 290) and (2) *Andarz* u '*Khusrau* u '*Qubadan* (Pahlawi text with introduction, translation, notes and glossary), Tihiran 1326, 2nd ed. 1329.
- '*Ashtayir* & Kurd'. 1. *Il* u '*Sinjabi*': *varikh-dhal*, *yughrāfyā*, *tiwā-hā*. [Tihiran A.H.S. 1333/1954-5, 2nd ed. 4] (127 pp. Kitab-khānah u '*Danish*).
331. **Fath Allah Hakimi** is Professor of Political and Military Geography in the Military University (*Danish-gah* u '*Jang*) at Tihiran.
- yughrāfyā* u '*siyāst* u '*mizām* u '*mamalik* u '*ham-jivār*': Tihiran A.H.S. 1333/1955† (198 pp.; several plates; 1 map; portrait of author at end. Cf. Afshar 1334 p. 42).
332. **Jalal Al-Abmad** is the author of *Did u bāz-did* ('*majmū'ah* u '*dashtan*') (Afshar), Tihiran 1324/1945: cf. Probsthain's *Orientalia* n. 4].
1. "Five great families constitute the Mukri nobility: they are all called *Baba-Amira* (*Bābā-miri*) and trace their descent from *Amira Pāghā*" (*Kocuy*. *Ilal* under *Sawd*-*Bulak* (*Minorsky*), vol. iv p. 191a, l. 1, in the English edition). 2. A pronouncing dictionary which includes "important" historical and geographical proper names [but not, for example, *Barraghān* (cf. *PL*, ii p. 186, n. 4)].
3. Date and place of publication are given in the author's list of his own works on the back of the title-page.
4. The first edition consists of a series of instalments published in the periodical *Yadgar* iv/6 (1326) pp. 77-88, iv/7 (1327) pp. 7-22, iv/8 (1327) pp. 35-56, iv/9-10 (1327) pp. 4-26, v/1-2 (1327) pp. 78-88, v/3 (1327) pp. 25-40, v/4-5 (1327) pp. 36-56. In all but the last two of these instalments the author's name appears as *Mubammad Kaiwan-pur Mukri*. So (with a hyphen) on the English title-page of *Aurāzān*.

333. **Tagi Bahrami**, Professor of the Principles of Breeding in the Faculty of Agriculture in the University of Tihiran, is the author of numerous books and pamphlets on agriculture (see the list printed on the two pages following p. 678 in the *Farhang* u '*Iran-zamin* ii (1333/1954-5) (678 pp. Tihiran Univ. Publications, no. 234. Cf. Afshar 1334 p. 29. For a review see *Farhang* u '*Iran-zamin* ii (A.H.S. 1333/1954-5) p. 288).
334. **Hasan 'Abidi**, *muhandis* u '*sānāyi*' u '*kār-khānah-hā*. [*Isfahan*] *Isfahan az lihāz* u '*yitimat* u '*igritsād*': [Tihiran] A.H.S. 1334/1955† (244 pp. Iran Press. Cf. Afshar 1334 p. 42).
335. **Ismā'il Diba'i**. *Rāhnūma-yi āthār* u '*varikh* u '*Adharbayān* u '*shārq*': *Tabriz* A.H.S. 1334/1955† (*Shafaq* Pr. 102 pp., 25 plates. Cf. Afshar 1334 p. 46b).
336. **Abmad Iqiddari** is the author of *Farhang* u '*Laristāni* (a glossary of 5,000 words in the dialects of Laristan. Tihiran 1334 p. 46b).
1. Spelt *Taleqan* [i.e. *Tāliqān*] in the English translation of the preface, as in the *Farhang* u '*Nāstir*, whereas *Tāliqān* is the spelling given in the *Farhang* u '*Nāstir*. In the same English translation of the preface *Tomokabon* [cf. *Farhang* u '*Nāstir*, Browne *Lit. Hist.* iv p. xiv] is the spelling of the name of a place (not far from *Aurāzān*) called *Tumakābun* in *Rabino's Māzandarān* and *Astardād*, *Tumakābun* in the *Amjuman-ārd-yi Nāstir* and *Tumakābun* in the *Farhang* u '*Nāstir*. Cf. *The World of Learning* 1955, p. 610.



- Anjuman i Aḥḥār i Millī, publication no. 30. See Afshār 1334 p. 46b).
341. *Manūchehr Sūtūdah* (Manoochehr Sotoodeh according to the English title-page of Jamshīd Surūsh Surūshīyān's *Farhang i Bih-dinān* edited by him, Tih-rān 1956) is the author of *Farhang i Gilakī* (Tih-rān A.H.S. 1332/1953-4, 272 pp., a publication of the Anjuman i Irān-shimāi) and of several articles on Gilakī proverbs, songs, etc. (see Afshār *Kitāb-shimāi i zabān-hā u lahjah-hā-yi Irān* (in *Farhang i Irān-zamīn* iii/1 (1334)) p. 90).
- (1) *Qāḥ i Alamūt* (in *Farhang i Irān-zamīn* iii/1 (A.H.S. 1334/1955) pp. 5-21).
- (2) *Qasrān i Ray* (in *Yādgar* v/10 (A.H.S. 1328/1949) pp. 55-64).
- [The mention of these two articles (and a few others) does not by any means imply that I have systematically examined the Persian and other periodicals. This will be a task for my successors which may well yield a fairly rich harvest.]
342. *Bastāni Parzi*.  
*Rāh-numā-yi ālīār i tārikh i Kirmān*, an appendix (125 pp.) to the *Farhang i Ustān i Hashūm* (sāl i lahstī 1334-5): see *Farhang i Irān-zamīn* iv/3 (1335) p. 310.
344. APPENDIX.
- (1) *Amār i sāliyānāh i rūdkhānāh-hā-yi Irān*, no. 6 (161 pp. Būngāh i Mustaqill i Abyārī. Afshār 1334 p. 42).
- (2) *Daftar-chaḥ i masāfat i rāh-numā-yi kishwar*: Tih-rān 1327/1948 (212 pp. Az nashriyāt i Wizārāt i Rāh. Reviewed very briefly in *Yādgar* v/8-9 (A.H.S. 1327/1948) p. 153).
- (3) *Hazār mazār*, a popular title for the Arabic work *Shād al-izār*: see *PL* i p. 1123.
- (4) *Jughrāfiyā-yi Balūchistān*, composed circ. 1315/1897-8 by Sh. Mahmūd Afḡāl al-Mulk b. M. Ja'far Kirmānī (b. 1267/1850-1, d. at Isfahān 1322/1904-5: see a short biography (with portrait) by his nephew 'Atā' al-Mulk Rāhī

A.H.S. 1334. 296 pp. Cf. Afshār 1334/1955-6 p. 29a; Thornton's cat. 335 [1956], no. 1278) and of articles on Lari proverbs and Lari *du-ba'is* (for both of which see *Farhang i Irān-zamīn* iii/1 (1334) p. 91a).

*Laristān i kuhān*: *taḥqīq dar barāh i Laristān i qadīm*, on the geography, history and biography of Laristān (including on pp. 150-205, chronologically arranged biographies of Lari scholars compiled by M. Amin Khunji): Tih-rān A.H.S. 1334/1955† (221 pp. Cf. Afshār 1334 p. 42).

337. *Hābiḥ-Allāh Šamādī*, *Māzah-dār i Māzah i Irān i Bastān* (= H. Samādī, who appears in *The World of learning*, 1956, as one of the four curators of the Archaeological Museum, Tih-rān). (1) *Rāh-numā-yi Mūzah i Astān i Quds i Rādawī* (a publication of the Shrine of Imām Ridā at Mashhad. 80 pp. Afshār 1334 p. 46b. Cf. *Farhang i Irān-zamīn* iii/4 (A.H.S. 1334) p. 397).

(2) *Witrānāh-hā-yi Shūsh*: [Tih-rān?] (preface dated Shūsh, Bahman-māh 1333 [Jan.-Feb. 1955†]. 88 pp. Illustrated. Afshār 1334 p. 46b. Cf. *Farhang i Irān-zamīn* iii/1 (A.H.S. 1334) p. 102).

338. *Ghulam-Ridā Riyāḍī*.  
*Rāh-numā-yi Mashhad*: Zawwār's Bookshop [Tih-rān], A.H.S. 1334/1955† (280 pp. Illustrations. 1 map. Cf. Afshār 1334 p. 42b).

339. *All Naqi Bihruzī* published in 1320-2/1942-3 in the Tih-rān periodical *Gulhā-yi rangārang* a number of articles relating to tales, proverbs and songs in the dialect of Shīrāz (see Afshār *Kitāb-shimāi i zabān-hā u lahjah-hā-yi Irān* (in *Farhang i Irān-zamīn* iii/1 (1334)) p. 85).

*Shahr i Shīrāz ya khāl i ruh i haft kishwar*: Shīrāz (224 pp. Afshār 1334 p. 42a).

340. *Mahdi Bāmdād*.  
*Ālīār i tārikh i Kalāt u Sarakhs*: Tih-rān (46 pp.

On pp. 12-19 is a list of place-names with transliterations in the roman character, double more correct than those in the *Farhang i jughrāfiyā i Irān*, which is criticised on p. 11 for omissions and incorrect transliterations.



in *Yaddār* v/8-9 pp. 86-9), who served under *Haji Ghulam-Riḍā Khān Asaf al-Daulah*, Governor of Kirmān and Balūḫistan, during a pacification of the latter province<sup>1</sup>: *Yaddār* v/8-9 (A.H.S. 1328/1949) pp. 85-113.

(5) *Kitāb-ḥāh i Kān i Kūh u Langarūd*: Browne Coll. Sup. 8 (16 foll., sent by H. L. Rabino to E. G. Browne on 11.4.1914).

<sup>1</sup> For a work which arose out of an earlier pacification of the same province see *PL*. II p. 164.



دانشگاه تهران  
 کتابخانه مرکزی  
 F. Montgomerie  
 دفتر مرکزی

